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Vol. XLV SPRING 1952 Number 4

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor

Edward J. Jurji, Book Review Editor

ALUMNI IN GREAT BRITAIN

RECENTLY it was my privilege to live for six months in the United Kingdom. Not always is it easy to decide where one should spend his "sabbatical year." But when an invitation came from a friend across the seas to preach three months in Llandudno, and the next three months in other parts of Wales, Scotland, Ireland and England, the decision was not difficult. To see England once is to love it. Moreover, there had been bred in my bones an admiration for her institutions, her stability, and for her defense of freedom (twice in my own lifetime she had stood in the breach when tyrants were running rampant, and had saved our necks until we could prepare adequately). Besides, there was one small part of the United Kingdom which was especially dear to me—Wales; a land my father had left when he was a very young man, and my mother when she was but an infant. Here was a land, too, where there had always been great preaching, and one would have the privilege of not only reading Welsh sermons, but also of hearing them and studying the secret of the power of these preachers. Moreover, there would be opportunities to visit the great centers of learning, and to establish or confirm friendly relations between them and the Seminary. And last, but not least, would be the delightful privilege of meeting Princeton Seminary alumni in the British Isles.

Let us begin with our alumni in Northern Ireland, a place of beauty where charming people dwell. About fifteen years ago Dr. J. Ross Stevenson, the former president of the Seminary, visited Ireland, the land of his fathers, and suggested that a Princeton Alumni Association be formed. This was done, and nowhere in the world will one find today a more loyal group of alumni. It was with justifiable pride that they drove me through the countryside by the sea; then returned to Belfast and took me through the Assembly's Building, a beautiful and commodious structure which serves as the headquarters for the Presbyterian Church of Ireland, and which houses the meetings of the General Assembly. In Belfast, too, is the Presbyterian College with its splendid equipment and able Faculty. It was a genuine pleasure to address the students and Faculty, and to have a long period of discussion with them. A most delightful occasion was a luncheon arranged by the Princeton Seminary Alumni. They gathered at eleven in the morning, and until lunch time at one, each of the twenty-five present testified as to what Princeton Seminary had meant to him. It was a moving experience, climaxed by the presentation to the writer of a beautiful framed painting of Laugh Torc, or Middle Lake, Killarney. This will always bring to mind the warm and loyal hearts of our alumni in Ireland.

My stay in charming Dublin was a very brief one, and there was not an opportunity to visit any of our alumni. Likewise the visit to Glasgow was hurried,

but one is deeply impressed by the cosmopolitanism of this city and its splendid university. A cordial welcome was extended by the Principal and the Faculty of Trinity Theological College, and plans were made to have a more extensive exchange of students between Glasgow and Princeton. It is an inspiring thing to walk down beautiful Princess Street in Edinburgh, to look across the park, and then up to the top of the cliff where stand the castle and the university. New College, of the University, seemed swarming with Americans, especially Princeton alumni. When members of the latter group, together with their wives, sat down to a Princeton Seminary supper, a tea room was well filled. The friendliness and kindliness of these alumni and the Faculty members at New College will always remain a happy memory.

A delightful week was spent at Westminster College, Cambridge, as the guest of Principal Elmslie. He was happy to have in his student body a graduate from Princeton Seminary, and also three men who had taken their first year in Princeton, and intended to return to the Seminary for their Senior year. Dr. Elmslie is also Professor of Old Testament Theology at Westminster. He told of spending twenty years preparing the manuscript for a book on the Old Testament. Before completing it, he accepted an invitation to speak in popular language about the Old Testament over the radio. Having done this regularly for two years, he resumed work on his book. After his radio experience, however, he found the manuscript most unsatisfactory, so he rewrote the whole of it more in the language of the people. We are indebted to him for the result, his splendid book, "How Came Our Faith," with the subtitle, "A Study of the Religion of Israel, and its Significance for the Modern World."

In Wales, unfortunately, one meets few Princeton alumni. Through the years, this beautiful gem of a country has been rather cut off by the sea, by the mountains, and by perhaps the most uncorrupt and primitive language in the Eastern Hemisphere. It is hoped that in the years ahead graduate students will come to us from this land of revivals and of great preaching; where there is such an intense love of learning and of freedom, and where the imagination is ever overflowing in poetry and in song.

This is a dark hour for Britain. And small wonder, after two horrible world wars in one generation, twelve years of depression, and eleven years of rationing, heavy taxes and high costs. Many are unspeakably tired, and there is a sagging of attendance in the churches and in the seminaries. But they are a gallant people, and are coming back. It is our prayer that there will come to them and to us a great revival of religion which will knit our countries more closely together for the peace of the world and for the advancement of the Kingdom of God.

E.H.R.

THE CONTEXT OF CHRISTIAN PRAYER

HUGH T. KERR, JR.

"And they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers"—Acts 2:42.

IF you had been one of the early disciples who had witnessed the outpouring of God's Spirit on the Day of Pentecost, what do you suppose you would have done the day after that great event, and the next day, and the next? Certainly the memory of what had happened would be still fresh in your mind. You would not soon forget the "sound from heaven" which startled and alerted the disciples, or the "rushing mighty wind" that moved and shook all present, or the "cloven tongues like as fire" that warmed and enkindled the hearts of all, or the speaking with tongues as each in his own language testified to the "wonderful works of God." Perhaps the day after you would smile as you remembered how some "mocked" and said you were drunk! Well, it was a kind of divine intoxication! And Peter—yes, Peter, the same who had denied his Lord—had preached like a prophet, and when he had finished the little band of timid disciples was suddenly and unexpectedly increased by "about 3000 souls."

Yes, but all that was yesterday! It would still be fresh in memory, and because of what had happened you would never be quite the same again. But what about today and tomorrow? Where do we go from here? What do we do the *day after* the Day of Pentecost? We know what the disciples did. "They continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Does that seem to be a let-down? After the excitement and enthusiasm of Pentecost, does that sound monotonous and tedious? Maybe it does to us, but as a matter of fact the routine proved to be anything but dull.

As they "continued stedfastly"—what happened? "Fear came upon every soul," "wonders and signs" took place in their midst, they "had all things in common," they ate their bread with "gladness and singleness of heart," and the consequence of all this was that "the Lord added to the church daily."

There you have all the trademarks of vital faith and vibrant life: fear of God in the heart, miracles of his grace and power, a voluntary classless society, peace of mind and integrity of purpose, an ever-enlarging circle of the concerned. It would be difficult to find a more compelling or attractive description of what the Christian faith can be at its best. It is a picture of the Church which we would like to see reflected in our own day when, we must confess, a lower form of fear grips men's hearts, when the only advocates of having "all things common" seem to be our arch enemies, when we expect no miracles, when, in a word, we have lost the joy of our salvation.

What, we may well ask, was the disciples' post-Pentecostal secret? How did they maintain the spiritual glow of that one astonishing and unforgettable event? Apparently the secret has something to do with apostolic doctrine, with

fellowship, with breaking of bread, and with prayer. As I have thought about this text, it seemed to me that every one of the items mentioned in this verse implies or is related to the others. The disciples' routine involved not one thing but several things, and since we are especially interested at the moment in prayer, I ask you to think about the context in which prayer is set in this verse and how it is related to the other aspects of the life of discipleship.

I.

First, then, let us ask what prayer has to do with apostolic doctrine. But isn't this perhaps, an unexpected and unnatural question? Prayer, so we say, is the spontaneous utterance of the heart, the deepest expression of personal devotion and faith. But "apostolic doctrine" sounds didactic and academic, a matter of beliefs and doctrines, commandments and instructions. A person may pray, surely, without being too self-consciously theological. Are we then to suggest that the context of Christian prayer demands and requires consideration of "apostolic doctrine"?

Yes, this is precisely what we must do! As in the title of a recent religious book—"So We Believe—So We Pray." That does not mean that there is no such thing as the natural cry of the human heart for God, or that prayers may not be voiced by adherents of other faiths or by none at all. But it does mean that specifically *Christian* prayer is related to and presupposes "apostolic doctrine"—the proclamation and explanation and application of the Gospel as the good news of God in Christ for our redemption.

That is to say, the Christian prays not only because it is a natural and inevitable expression of deep longings and needs, but because God has made himself known in Jesus Christ—his life, death, and resurrection—in suchwise as to give prayer a specific motivation, content, and purpose. The Christian does not pray—"O God, if there is a God, save my soul, if I have a soul." The Christian prays to the God who became flesh and dwelt among us. That is why Christian prayer invariably concludes with some such phrase as ". . . through Jesus Christ, our Lord, Amen." We pray not merely in the spirit of Jesus, or in the light of his teachings, or even because he himself prayed; we pray in the conviction that the God who has disclosed himself and his redemptive purpose is the God to whom prayer can and must be addressed—in the name and for the sake of Jesus Christ, our Lord.

Christian prayer, therefore, is not to be understood in terms of general considerations regarding the nature of prayer, but in the quite restricted terms of the Christian Gospel message. The disciples in the second chapter of Acts already knew something about prayer, and even after Pentecost they doubtless "continued stedfastly" in the prayers which they had learned as Jews. But as they continued in the "apostolic doctrine"—in the belief that Jesus of Nazareth was the Messiah—they found themselves more and more moving away from the doctrine of the scribes and Pharisees, and more and more revising and creating new forms of prayer consonant with the "apostolic doctrine" of God in Christ. Evidence of this shift is found on several occasions in the New Testament where there are recorded prayers addressed to Christ himself; as when Stephen, the first martyr, cried, "Lord Jesus, receive my spirit"; and when Paul in one place identifies

the disciples with all those "who in every place call on the name of our Lord Jesus Christ."

It is only as there is a close association between "apostolic doctrine" and prayer that we can safeguard against two insidious heresies: the one insists on correct belief and doctrinal rigidity but never issues in personal devotion or warm robust experience—*this is the heresy of orthodoxy.* And the other is all out for prayer and conversion and the spiritual life, but is unrelated to what Paul calls the "solid meat" of the Gospel—*this is the heresy of piosity.* If, for instance, class-room and chapel are separated by us in this fashion, if we make a radical distinction between intellectual curiosity and the life of the spirit, we show that we have not yet learned the meaning of either "apostolic doctrine" or "prayer." To "continue stedfastly" in prayer in accordance with "apostolic doctrine"—this is the only way to keep the fire and flame of Pentecost alive; thus must we "learn of Christ" and "call upon his name."

II.

In the second place, prayer—so we are led to believe in this verse—has something to do with fellowship. The word is, of course, *koinoinia,* fellowship, communion, the society of the concerned, the family of believers, in a word, the Church. The New Testament fellowship is part of or implied in the "apostolic doctrine" that God has come in Christ. The New Testament fellowship is not the equivalent of lighthearted good fun, or the exuberance of good fellows getting together, or collegiate *camaraderie*! I read recently in a church bulletin about a women's bazaar and this statement was made: ". . . all year long our women have been working hard, making useful articles for the bazaar and creating Christian fellowship among themselves." The New Testament fellowship, however, is fellowship in the Gospel, it is not something we create—it is the communion or society of those who are related by faith in Jesus Christ.

This means that the central emphasis falls on the intimate relationship between the believer and his Lord. Now it is clear that this is the very essence of Christian prayer. To pray, in the specifically Christian sense, is to have fellowship and communion with God in Christ. It is not merely to call upon his name, or to prostrate oneself before his sovereignty, or to confess one's faults and seek forgiveness and newness of life—'though it may imply all this and more. It is beyond and above all this to experience the nearness and presence of the Almighty so that we dare to address the Eternal as "*Abba*—Father."

This does not mean that we can presume to stand on an equal footing with God or take liberties with him. It means that the veil of the temple is rent in twain from the top to the bottom, and the way to God now lies open in Jesus Christ. It means that if God is our Father and we are his children, then simple petitionary prayer takes on new meaning— ". . . how much more will your Father who is in heaven give good things to those who ask him?" But it means, more than this, that prayer in fellowship with God through Christ is no mere begging or asking for favors. It is fellowship and communion for its own sake, as when Luke describes the Master praying on the Mount of Transfiguration— ". . . the fashion of his countenance was altered." So, too, prayer for us is going to God

not only to ask something from him but to glorify and enjoy him so that our very countenance is altered by our divine communion.

But fellowship (*koinoinia*) in the New Testament means something more than the communion of the believer with God; it is not only our sharing in Christ and his benefits but our sharing *together* or with each other, as well. It is, of course, because we have fellowship with the Father that we have fellowship with one another. This is the force of Jesus' metaphor of the vine and the branches as well as of Paul's figure of the Church as the body of Christ. It was a new kind of togetherness that the disciples discovered in their faith and life, and it was this that so amazed and astonished the world in which they lived. They were prisoners together, slaves together, citizens together, workers together, they had all things common, and they shared not only in the benefits but in the sufferings of Christ; *and*, they prayed together and for each other.

It is here that we sense the true context of intercessory prayer. Just as Jesus himself prayed for Peter and Judas, and as the Lord's Prayer itself with its plural personal pronoun implies all of us, so the disciples prayed for each other and with each other. In other words, intercessory prayer is part of what the New Testament understands by fellowship. The source of our Christian togetherness is our fellowship with Christ, who, as Paul says, "is even at the right hand of God, who also maketh intercession for us."

We have been asking how the disciples kept the spark of Pentecost alive. One way was through intercessory prayer. There is a very practical suggestion in this. When religious faith grows dim and visions fade, when the individual finds it hard to pray, and doubt assails the soul, then help and guidance, inspiration and courage are to be found in the Christian fellowship of prayer where the individual knows himself to be a part of the whole family of God.

III.

The life of discipleship, however, includes not only instruction in apostolic doctrine, and fellowship, but "breaking of bread." There may be a textual difficulty here as to what the phrase "breaking of bread" means. Does it refer to the formal institution of the Lord's Supper, or to the early practice of the love feast (the *Agápe*), or to the common every day meal of the apostolic fellowship? Perhaps all are to be considered; in any event we know that the Sacrament was one of the earliest forms used by the disciples as a bond to unite them with their Lord and with one another. The worship of the early church (and indeed all common or corporate worship, as Gregory Dix has shown in his book, *The Shape of the Liturgy*) grew out of the celebration of the sacrament of bread and wine. We have in this phrase, therefore, a comprehensive term referring to the practice of *worship* among the earliest disciples. It was *Sacramental* worship—made up of various formal and spontaneous elements, but based upon and centered in the "breaking of bread" as the way in which the Christian congregation brought the life, death, and resurrection of Christ to remembrance in their midst.

What, then, we may ask, has prayer to do with this observance of the Sacrament, and how are the two related? It might be remarked, and it would be

true enough, that the Sacrament involved various kinds of prayers—liturgical and otherwise. From earliest times there was the prayer of the consecration of the elements—the *epiklesis*—and there were other prayers taken from the Old Testament, so that one can find here a basis for liturgical or corporate prayer according to a certain form or order—just as our own Reformed and Anglican liturgical traditions contain the invocation of Chrysostom and Cranmer's invitation, and all the rest.

But the point I wish to stress is not merely that prayer and public worship go together, but that in both prayer and worship the important thing is not so much what *we* do as what God in Christ does for and in us. Discussions about prayer invariably take the form of problems and obstacles to our habit and practice of prayer, the ways and forms of prayer, the question of liturgical or free prayer, the sequence and order of our prayers, the means for strengthening and developing our prayer life, and so on. This may be legitimate enough and quite necessary, but the Sacrament, which is at the heart of all Christian worship, is there to remind us that what we *do* is to *receive*.

There is such a thing, I believe, as being too self-conscious about prayer, and I have little sympathy with people who are always fussing about the discipline of prayer, the hours and arrangements and the external wrappings —as if they expected to be heard for their much talking! The Sacrament should remind us that we are always in the position of guests who are not expected to monopolize the conversation with their own chit-chat. Christ is the *host—he* invites us to *his* table —his body is broken and his blood is shed for us, and when he commands us to *do this* in remembrance of him —what we *do* is to *take*!

This is one reason, surely, why the Reformers loathed and abhorred the priestly sacrifice of the Mass, and why they insisted, as they did, upon the right administration of the Sacraments as one of the marks of the true Church. For them the Sacrament was "a visible word of God" proclaiming the redemptive love of God in Christ just as does the hearing or preaching of the Word. It is, therefore, a "means of grace," it is not something the priest does, or the way in which *we* worship and pray, it is first and last something which God does for us—it is, like God's revelation itself, divine action. And as the congregation, the Church, the fellowship of believers gather together to worship and to pray, it is not primarily to *do* something but to listen and receive the Word of God in adoration, thanksgiving, confession, and also—and because of this—in petition, intercession, and supplication.

We have been speaking about apostolic doctrine, fellowship, breaking of bread, and prayer. It was as the disciples "continued stedfastly" in these that they kept alive in memory, mind, and heart the reality of Pentecost. How are *we* to keep alive the spark that was kindled in us when first the Spirit stirred within us? What are *we* to do during the days of our preparation? What will we do, for example, on the day *after* the Day of Prayer? And the day after that, and next week, and next month, and next year? Here on our campus we are surrounded with opportunities to practice the presence of

God; but what will we do when we are out on our own and the distractions of life crowd in upon us?

There is only one sure rule, one clear regimen for the life of discipleship. Let us make it the discipline of our own lives, of our campus society, of our cells, and retreats, and groups, of our classroom training as well as of our Christian vocation, now and in the future. Let us resolve to continue stedfastly in the apostles' doctrine, and fellowship, in breaking of bread, and in prayers.

GENERAL ASSEMBLY ALUMNI DINNER

Monday Evening, May 26, 6:00 o'clock
Prince George Hotel—International Room
14 E. 28th St. (near 5th Ave.)
New York 16, N.Y.

Arrangements for this year's Assembly Alumni Dinner have been completed. We look forward to one of the largest gatherings of our Alumni in many years, as commissioners and visitors from all parts of our land converge on New York—and The Seminary.

Reservations can be forwarded now to The Alumni Office at the Seminary —or can be made at the opening sessions of The General Assembly. Ladies are invited.

CORRUPTION: THE BASIC DILEMMA

H. Hubert Wilson

FOR more than half a century in the United States we have periodically heard clarion calls from civic leaders to embark on moral crusades for "good government" and "responsible citizenship." This has been the principal reaction to our periodic muckraking exposés for, despite these occasional outbursts of enthusiasm, there is little evidence that anti-social behavior at any level of society has significantly decreased. On the contrary there seems to be a rather steady erosion of social responsibility and a callousing of individual moral sensibility.

Of course there are those who deny the "sickness of an acquisitive society" and maintain that convincing evidence of widespread deterioration in social morale is lacking. In reply to this more optimistic view, two answers may be suggested: First, that even if we have always had political corruption and ruthless self-seeking in our economic life, we have now reached a stage in our national development which demands the operation of a social ethic. For how are we to provide moral leadership for a world community, if we fail to develop an inclusive social ethic, a sense of individual responsibility to the American society? Secondly, the corruption revealed in recent years is more serious than in previous eras because it has sifted down to every level of society, even infiltrating institutions which were conceived to inculcate a moral governor and to serve as guardians of public morals and ethical codes.

There is danger involved in repeated exposés of corruption in a society, especially when such investigations are narrowly focused on formal government and politics. Unless such revelations are followed by permanent improvement in standards of conduct, the net result may be merely to compound general cynicism and apathy. And concentration on the corruption in politics may well serve both to discredit the democratic political process and to bring into operation the self-fulfilling prophecy.

We need to know why previous muckraking efforts have failed to produce lasting improvement. For if we do not discover ways to correct conditions revealed in this contemporary campaign we shall witness still further deterioration in social morale. In the conviction that previous examinations of this problem of corruption have concentrated on symptoms rather than underlying and basic sources of aberrant behavior, five hypotheses are here set forth to provide a framework for realistic analysis. If these hypotheses are verified they might suggest the kind of fundamental reform which is imperative.

I

First, that in any society the operative values and goals are established and enforced by the dominant social group and by the institutions which it creates and controls. These motives and goals are absorbed by individuals through the daily experience of earning a living, as well as by direct indoctrination. In this society the dominant group is the business elite and the all-perva-

sive values and the overall environment are those of a commercial society. This is a business society almost totally so far as establishing values, because there is no other social class which offers *effective* competition with another standard of values or way of life. Thus it has been said that "the psychology of the business man hangs like a halo or cloud over nearly all classes in the community. His point of view and the assumptions upon which it rests enter as more or less inarticulate major premises into the thought of millions of citizens." This is not a devil theory of social behavior, not a matter of blaming any one, but a problem of cultural coercion. By and large our economic institutions inculcate a narrow, predominantly self-seeking code of behavior with emphasis on loyalty and devotion to the corporation or business firm. Naturally one must distinguish here between the operative standards and the virtue words—"service," "trusteeship"—which are sometimes used to describe commercial behavior. One must also stress the distinction between the basic convictions that really motivate men, and those traditional standards to which they give only lip service. The result is, as Professor Theodore Greene of Yale University told the Douglas subcommittee, the "typical ethics of our society . . . expresses itself in so much short-range selfishness, in an alarming lack of social consciousness, social responsibility and deeply rooted personal integrity; in a growing cynicism regarding law as the embodiment of justice, and in a dangerous indifference to man's basic rights and needs."

II

Secondly, that certain aspects of the social structure and the demands of our economic institutions force individual behavior which, when operative in non-commercial areas of our life, we deem unethical and antisocial. Thus the size, remoteness, and impersonal nature of our institutions make it easier for us to live by a double standard of conduct: one for our immediate family, friends, or associates and another for those we do not deal with directly. A second aspect which contributes to this dilemma is that this is an age of power and of power-seeking. A period in which power is taking new forms and is shifting from one group to another. This, in addition to creating tensions in the society, tends also to draw potential delinquents into positions of power, either public or private. These individuals contribute to the prevailing standards of conduct and force others to accept their values, or to submit to their domination. In the third place, the relative decline in social mobility because of barriers of race, creed, or class contributes to antisocial behavior. When individuals continue to accept the predominant goals of the society, only to find "legitimate" channels of access blocked off they are likely to resort to undesirable means to achieve accepted ends. Finally, it may be noted that the intensely competitive nature of American society places great strain upon individuals and tends to weaken those moral precepts taught in home, church and school.

III

A third hypothesis is that there is a duality in American life, a double standard of conduct. One to guide our behavior toward the primary group, and another revealed in our relation to the larger society. There is at least a tendency to be ruthless, or calculating or, more commonly, indifferent when dealing impersonally with "government,"

with transient customers, and with nameless and faceless fellow citizens, especially when the latter are members of a minority group or individuals existing on the fringes of society. In general the standard by which we measure our success or failure in dealing with these larger and impersonal elements is whether the behavior "paid off" for us or for our immediate social group. Thus the problem, illuminated by many examples from the Kefauver investigation, is less the absence of ethical codes, or even of a sense of responsibility, but rather that we tend to think of responsibility as confined to a relatively narrow group. Thus FORTUNE comments, "To a small but growing school (of corporate executives) the goal of the corporation has become the corporation itself."

In contrast to an industrial-commercial society one may observe that certain elements of an agrarian society tend at least to strengthen a sense of responsibility toward the larger community. The family in such a society is the economic unit; it is not pushed to the rim of living, but is the very core of life. The problems to be solved are of such magnitude that the individual can comprehend them. They are direct, meaningful to the individual, and relevant to his experience. Relationships to others in the community are face-to-face, with recognizable responsibility for individual actions. Furthermore, by its nature an agricultural economy forces concern for future generations and, to some extent, a responsibility to one's neighbors. Needless to say this is not to suggest either the desirability or the possibility of returning to a simpler, less complex society. But it does imply that somehow our highly integrated society must devise institutions, develop procedures, and implement new motivations, values, and goals which will enable urban industrial society to have a national purpose, a socially and humanistically oriented goal. For we have reached the point of no return. "We are in fact," as Robert Lynd has documented, "a collective society in our functional interdependence, and national and personal welfare depends upon increasingly coordinated action to predefined collective ends." Our problem is compounded because both our institutions and our traditions deter us from attempting to state and implement the positive use of democratic power for democratic ends. Our modern mass society encourages us to live for today, to have little concern for more than our immediate family, social class, or business firm and to resort to the escapist device of ridiculing ourselves and those who would ask that we examine our plight. We are in the absurd position of being molded to satisfy institutions, largely economic, rather than seeking to modify these institutions to serve society. This enables many to accept without distress the blunt statement of a corporation executive that "Successes here are guys who eat and sleep the company. If a man's first interest is his wife and family, more power to him—but we don't want him."

IV

Fourth, that politics and political behavior are inseparable from other aspects of the collective life of a people. Therefore we cannot expect very much higher standards of integrity and personal conduct than those prevailing in the country generally. As the Ethics Committee comments, "The moral standards of the country, indeed, provide the ethical environment which in turn conditions the

standards of behavior of public officials." We cannot reasonably condemn public officials and elected representatives if they are motivated by devotion to narrow sectional or class interests, rather than to a nebulous something we call the "public interest." The fact is that the individual senator and representative is at the mercy of self-seeking groups, and these parochial interests will not permit their political representatives to act as national leaders. The late Charles L. Gifford told his House colleagues in 1947: "We listen to arguments and speeches by men of marvelous culture; we listen to them carefully and admiringly. Then we vote against them. It is nice to have respect, and sometimes we wish to vote for measures of national good, but somehow there are people back home pulling the strings, are there not?"

V

As a fifth hypothesis it may be stated that so long as this society holds out as its *primary* purpose the provision of opportunity for individual self-seeking and self-aggrandizement, we shall be unable to develop and live by an inclusive social ethic. Here again one may refer to the effective indoctrination of youth, as distinguished from the symbolic, lip-service gesture to our traditional credo. So long as we live by such slogans as: "business is business," "what's in it for me?", "what's his angle?", "I'm not sticking my neck out," "what's he getting out of it?", "every man has his price," we must expect behavior which is antisocial only when judged by some abstract concept of devotion and responsibility to the great society. One might add that one of the tragic consequences of our refusal to face the imperatives of this culture is that we resort to double-talk and rationalization which serve further to destroy our integrity as human beings, cheapens the meaning of words (trusteeship, public service, democracy) and intensifies the cynicism of youth.

Finally, it is worth emphasizing that the ultimate corruption in American society today is not that revealed by tax frauds, gifts of deep freeze units, or even the sacrificial slaughter of innocent mink. In fact these things are relatively insignificant and unimportant for a wealthy society, save in so far as they are symptoms of a deeper, more pervasive social malaise. The basic and fundamental corruption of American society is to be found in the weakening of the democratic ethic and in our loss of confidence in ourselves and our institutions. This basic corruption is revealed in a variety of ways: our acceptance of McCarthyism and McCarranism; our apathy at the Attorney-General's announcement of concentration camps being constructed for "subversives"; our indifference to police brutality; and our unconcern that federal agencies should persistently flaunt court orders prohibiting wire-tapping. It is conceivable that it is this basic corruption which, combined with all the forces operating in this society and in the world, may force the significant alteration of our institutions and lead to the destruction of the humanistic values which formed our original dynamic.

THE OUTLOOK OF PROTESTANTISM IN LATIN AMERICA

G. BÁEZ-CAMARGO

FOR some of the early Catholic missionaries to Latin America, way back in the Sixteenth Century, these lands offered a splendid opportunity for the establishment of a Christian Utopia —in the words of one of them, Vasco de Quiroga, "a new and primitive Church." For them, the Indians were unspoiled people, excellent raw material for the building of a new and truly Christian order, away from the soiled conventions and sterile formalism of European Christianity. "The mass of Indians," another of those missionaries, Father Mendieta, wrote, "is prepared to be the best and soundest Christendom of the entire world."

Such saintly characters as Fathers Quiroga and Gante, in Mexico, and Anchieta in Brazil, endeavored, through their missionary efforts, to make their dream of this Christian Utopia come true. They tried to make the simple and original teachings of Jesus, interpreted and imparted according to the lights they had, the very basis and normative principle of the new Christian community in the new world.

But although much good was done by them, the dream vanished. Partly, because there is a measure in which no perfect Christian order may be built on this earth, unless and until God himself speaks His word of consummation. But if the dream was not accomplished even in that relative degree to which it is given to men to become the agents of God's Kingdom on earth, it was due to the failure of those who came in the wake of the great pioneers. Religious leaders on the whole lost the vision. As monastic orders became wealthy and settled in the urban centers, the evangelization of the hinterlands was practically abandoned. There were unfortunate compromises with ancient paganism, and superstition entered with full force. The vital, dynamic elements of moral and spiritual renewal were carefully skimmed and strained off by the Inquisition. Along with other books, the Bible in the vernacular was scrupulously kept out. The power and prestige of the Church became ends in themselves. The increasing greed of the European settlers put the Indians under practical slavery. The Church continued to be, above all, a Spanish Church, tied up with the interests and wrongs of Spanish imperialism. The same thing happened in lands settled by the Portuguese.

The Vision is Glorious

It has fallen to Protestant missions to seek, in their own way, to make the vision of "a new and primitive Church" in Latin America come true, a vision that vanished when the long night of oppression, ignorance, utter poverty and superstition set in.

Although during the three centuries of Spanish and Portuguese domination, there were many cases of Protestant individuals coming into Latin America, mainly English, French and Dutch corsairs and sailors, these were promptly forced to retract, or were expelled or burned by the ever-watching Inquisition. Real opportunity for the launch-

ing of missionary work came only when Latin America started its independent life. Missions of several denominations and some indigenous movements, taking more force especially since the second half of the last century, have resulted in a movement that is taking deep root throughout the continent.

This movement has been growing at a very rapid pace. The present estimate is that there are more than 3,000,000 Protestants in Latin America, with half of them in Brazil. With a national force of workers that is increasing in number and improving in training, it has become a Latin American movement, which remains strongly evangelistic—a witnessing Church that is paying in blood and sacrifice for its loyalty to the Gospel in the midst of hostility and even violent persecution.

To Latin America, Protestantism brings a message in which, contrary to current ideas and practices, Christianity is conceived as the religion of a living Christ, who is not only its center but its very essence and soul. It gives a basic place to the Bible as the supreme authority in matters of faith and conduct. It definitely stresses the importance of morality and unselfish service as the fruits by which true faith is known and seeks to express itself in the world—a faith that works in love. And it makes faith inseparable from a deep concern for the uplifting of community life on all of its levels—educational, economic, social, moral, spiritual. It has specially taken upon itself the responsibility for improving the lot of the Indians—the most neglected group in Latin America—and of women—the oppressed sex.

So, Latin American Protestantism has undertaken to establish everywhere not only churches, but also schools, literacy centers, hospitals, service centers, slum work, agricultural missions, and is renewing its endeavors to reach the hinterland by the most diverse means of communication and, more recently, by the use of airplanes. The vision of a new Christian community in a new world—a non-utopic Utopia, which is gradually taking form—has thus returned, full again of evangelical and apostolic zeal.

The Task is Difficult

But the accomplishing of this specific, unique task, is not an easy one. There are problems, difficulties, urgent needs. Some of these problems arise from external factors, while others are inherent in the lofty nature of the task itself. There are also such problems as are due to the human weaknesses, limitations and mistakes of those who have been called by God to dedicate themselves to this task.

The members of evangelical churches in Latin America still constitute a harassed minority, in spite of their striking growth. For even in Brazil, they are only five per cent of the population. And although in Puerto Rico the highest mark of six per cent has been reached, the proportion goes down as far as eight-hundredths of one per cent in Ecuador, with an average for all of Latin America of slightly over two per cent. Numbers, of course, are not the essential requirement in Christian work, but a certain numerical strength becomes important in order to make a deeper impact on an environment where the opposing majority is numerically so overwhelming. The situation is made still more acute by the fact that this minority has not yet learned to maintain a united front. In spite of nine existing national or regional Protestant

councils, and of other agencies of fellowship and cooperation, several large denominations and a multitude of small groups insist on going their own way, a trend that has been more recently stimulated by the meddling of certain intolerant free-lancers from the United States.

Except for this temporary setback, cooperation is growing, but there is still urgent need of making it as close as possible, especially in view of the frontal attack that our churches are suffering in several countries from Roman Catholic fanatics. There is also need of speeding up the growth of the movement by Christian education, literature, and evangelism.

In the field of Christian education urgent attention must be given to a program of preparation of teachers and training of parents, as well as to youth work and to agencies which supplement the regular Sunday School, such as Vacation Schools and camps.

The production and publication of Christian literature has seen an unprecedented development since an international conference held in Mexico City, in 1941, under the auspices of the Committee on Cooperation in Latin America. A systematic and coordinated program, which had its inception then, is now showing an output of between forty and fifty new books in Spanish every year; an ongoing production of curriculum materials in Portuguese; and a Sunday School curriculum project for Spanish-America. But much more is needed. Not all the mission and church directors have come to realize the tremendous importance of the printed page, and in many instances literature is still getting a pauper's allowance in church budgets, if anything at all. Workers must be released, full time or part time, for writing. And every church and mission station must become a distributing agency.

Regarding evangelism, although, as has been said before, the Latin American churches are strongly evangelistic, a rather restricted conception of evangelism tends to prevail. The word has practically become synonymous with revivalism, with sporadic and spasmodic outbursts of the emotions, under the spell of well-staged oratory. The main problem thus is to lead the churches' evangelistic zeal into a broader conception and experience of what true evangelization means. There are still vast areas in the hinterland where the gospel must be preached. Programs of rural and industrial evangelism must be developed in the light of the encouraging results achieved by pioneer efforts in that field. The educated classes, particularly the students, still constitute areas where we have made little impact but where wonderful openings exist. All these programs may be greatly aided by the use of radio and other audio-visual methods.

The Needs Are Great

The fact that Latin American churches are now passing from what Dr. John A. Mackay has called a "vigorous adolescence" into what might be described as a radiant youth, is a cause for satisfaction, but it also brings with it some needs which it becomes imperative to meet soon. There is, first, the need of a more intensive preparation for Christian service—on the part of both ministers and lay workers of all sorts. Theological education is still in its infancy—an infancy that has now lasted for seventy-five years at least and that tends to become a case of abnormal infantilism. With the exception of a few seminaries, especially those conducted

under interdenominational auspices, of which there are four, which are intent upon the improvement of their curriculum and methods, the type of training agency that still prevails is that of the pioneer Bible Institute or School. Now this kind of institution continues to be extremely effective for the training of volunteer lay workers, and many more should be established, but with growing responsibilities and increased demands on the time and capacity of ordained ministers, it falls short of the kind of training that they urgently need.

Another matter of great concern is that of the financial support of the work. Latin America has shown a fine record of sacrificial giving in the last twenty years, some countries already raising more than they receive from abroad. But these contributions go mainly into the support of local work. Churches, especially in urban centers, that are self-supporting have ceased to be a rarity and tend to become the rule. But rural churches are still far from this goal. On the other hand, there is much institutional and extension work that has to be done, and there are a number of interdenominational projects to be provided for. In their strenuous effort to reach at least local self-support, it is not possible to expect these young churches to take care of absolutely all the expenses involved in the program of a truly advancing Church.

In this field, besides the continued encouragement to give, and give more, Latin American churches very much need to be shown ways and means by which not only their members may become better contributors, but by which they may be assisted to raise their economic status. This applies in particular to rural areas, the economy of which, in most cases, is in a primitive condition. It also means that missionary funds are still needed and not on a decreasing but on an increasing scale. Where growing self-support releases funds partially or totally, there are new projects to be undertaken, new trails to be blazed, cooperative work to be supported, and an ever increasing demand for funds. But in many other cases these funds are still greatly needed to implement the support of local evangelistic work and pastors. Then there is the vast field of educational and social service institutions as well as of literature and audio-visual aids. There is still a challenge to the older churches abroad to keep the fires of missionary zeal and giving full ablaze.

In view of the fact that the Latin American churches are in the midst of social unrest and rapid social change, a great opportunity and responsibility is calling at their doors, that of providing Christian inspiration and guidance in order to help Latin America avoid the opposing but equally pernicious pitfalls of destructive radicalism and of callous conservatism. Non-Christian leaders are taking over the control of the social and economic revolution, while those who seek to maintain unfair privileges of the past would make the Christian religion a cover and a tool of their vested interests. It is up to evangelical Christendom to clarify the resulting confusion by bravely holding up the social implications of the Gospel; by providing honest, unselfish leaders, who are God-fearing and at the same time full of genuine and practical love for the suffering masses; but above all, by bringing about a veritable spiritual revolution without which all other revolutions—necessary as they may become—will be devoid of a soul, ending in mere blind, anarchical upheaval or in a sim-

ple scratching of the surface, which leaves the roots of social evils completely untouched.

Both in the needed contributions that they can make to the moral and spiritual life of Latin America, inherent in the eternal Gospel to which they bear witness, and in the peculiar needs and opportunities of the environment to work in which they have been sent by God, there is a great future for the Protestant churches in that part of the hemisphere. Even if it never becomes a majority, the Protestant minority of Latin America still can play the role of the leaven in the parable—a fascinating role that calls for courage, faith, dedication and resourcefulness. In this role, missions still have a very important part to play, assisting their sisters, the Latin American churches, in all possible ways, but especially in contributions of personnel and funds. With these churches becoming able to take care of local self-support, missions have an increasing opportunity to contribute largely for the support of special projects, cooperative enterprises and pioneer ventures.

There is still great need for missionaries, but this is the day for the missionary with some specialized training. It is the day for a new strategy in which missionaries can be, in some instances, the vanguard into new fields, in others, the supporting rearguard forces of the front line advance. There is need for missionaries who can give the national workers effective assistance along special lines—training of ministers and lay volunteers, rural and industrial evangelism, student and youth work in general, audio-visual aids, Christian education, production and distribution of literature, social work, financial planning and education in giving, and the like. While national leaders shepherd the congregations, consolidate gains and take care of the direction of established work, the missionaries may become mobile teams and units, able to blaze new trails. The thrill of pioneering again, away from elaborate plants and comfortable desks! Missionaries—Christian commandos in action!

The task confronting the churches in Latin America is one that demands the highest degree of comradeship and cooperation between the older and the younger churches. Only by that close cooperation will it ever become possible to meet the challenge of the divine call and of a needy field.

WASTELANDS OF THE SOUL

KENNETH J. FOREMAN

NO ONE will dispute Paul's claim to first place among the preachers of Christ. "I have preached to others," said he. Indeed he had. Across rivers, at risk of robbers, in shipwreck and storm, in the wilderness, on the sea, on the land, Paul the dauntless carried the good news about God. Yet he was afraid. The man who had faced every danger by land and sea, from nature and man, did not think himself past one peril more. "I run, I fight, I buffet my body into subjection, lest by any means, after that I have preached to others I myself should become a castaway" (I Cor. 9:27).

The word Paul uses, translated "castaway," is one of his own. By itself, the word (*adokimos*) means no more than "disapproved," yet this is bad enough. The approved man is described (Rom. 14:18): "He that herein serveth Christ is well-pleasing to God and approved [*dokimos*] of men." II Tim. 2:15—"Study to show thyself *approved* unto God." James 1:12—"When a man hath been *approved* he shall receive the crown of life." The approved, the *dokimos* man, receives the just praise of man, he hears God's "Well done!" Upon his head is placed the crown of life. What then is the disapproved, the *adokimos*? To be disapproved is to deserve the condemnation of men, it is to confront a silent God, it is to be unready for a crown of life. I run, I fight, says Paul, lest at last I pass beneath the silent contempt of men and God.

But this is not all. There are two other passages where the sinister meaning of the word is revealed. Heb. 6:7, 8—"For the land that hath drunk the rain . . . and bringeth forth herbs meet for them for whose sake it is tilled, receiveth blessing from God; but if it beareth thorns and thistles, it is rejected [*adokimos*] and nigh unto a curse." Then Romans 1:28—that dreadful fate of men whom God does not quite curse but only abandons: "God gave them up to a reprobate [*adokimos*] mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness"—the whole terrible list—"they that do such things are worthy of death." Do you wonder Paul was afraid? Almost desperately he cries out, "I run, I fight, I bruise my body, lest I who have been a preacher, I who have sown the good seed in other lives, should at last find my own soul bearing only thorns and thistles, a wasted land, sown thickly with the seed of death." I say, if Paul was afraid, we all may tremble, lest by any means we too should become castaways.

What are these means? By what means do preachers become castaways? Sowers of the Word, how can we ourselves become desert land? Let me bring before you what God's Word has brought before me, sharing with you some serious warnings, observing some real ways of losing, ourselves, what we offer so freely to others. Each of these is a necessary danger; that is, they grow out of some inevitable and even desirable condition of the minister. There is no way for the minister to avoid these dangers without leaving the ministry altogether. Forewarned, we may escape destruction, but the dangers are always there.

I

In a troubled time in Israel, an unnamed prophet came to the priest Eli and cursed him and his house after him. The climax of his malediction was this, "Every one that is left in thy house shall come and bow down to him [the priest who was to supplant Eli] for a piece of silver and a loaf of bread, and shall say, "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread" (I Sam. 2:36). "... *for a piece of silver and a loaf of bread.*" That was all the high office of the priest would mean to the degraded descendant of Eli, only a job to ward off starvation, to fill the pay envelope. We live and work in a church that believes in what is called a "paid ministry." But a true ministry is never paid, it can never be paid. The ministry is not a livelihood. The minister's salary is paid with the distinct and express understanding that it will save him from the necessity of earning a livelihood. How can one speak of five-dollar prayers? How can one say to a minister, "Your sermon helped me to the extent of $17.35 and here is my check"? It is absurd. If the minister is what he ought to be, no one can pay him. The ministry is not a way of getting hold of a pay check. It is a way of getting hold of people. Now it is true, we have found by experience, that the church thrives best when there is a body of men set apart for the special duty of leading it, of doing the work of the pastor. We need the professional ministry; we would be a worse church without it. Yet the minister must not be a professionalist. The minute we start thinking about the minister's work as a means of keeping the wolf from the door, the minute we want a church, the one we have or some other we have our eye on,—want a church because of the salary, we are on the spiritual road down-hill. When we say, "Put me into the priest's office that I may offer pure sacrifices upon the altar," then we are on the right road; but when we say or think, "Give me a priest's office for a piece of silver and a loaf of bread," then we are partakers of the curse of Eli, the thorn of covetousness has already sprung up in the barren soil of our mind.

II

Again, there was a prophecy made to a prophet. It came to Ezekiel: "Thou art unto this people as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words but they do them not" (Ezek. 33:32).

Ezekiel is warned that a minister of God can lose his real usefulness altogether by becoming an entertainer, a popular preacher. Jesus' warning was very much like this: Woe unto you, he said, when all men speak well of you. It is possible for an artist to please everybody. But no one who speaks the full truth of God is going to please everybody. When there is not one dissenting voice in the chorus of praise for your wonderful sermons—look out! Failure is at the door. The minister must indeed be an artist. But when he sets aesthetic considerations first, it is a bad sign. No one pays much attention to the words of a singer; only to his voice. What the singer says is less important than how he says it. But when the preacher begins to think of how he says a thing rather than what he says, he has missed the mark. At the end of his ministry, a man might say to his soul, "Behold, I have been a success. Great crowds came to hear me. I held everyone's attention. My worship serv-

ices were works of art. My sermons were flawlessly phrased, my illustrations were classic gems. Everything about our services was smooth, finished, artistic beautiful. Every one spoke well of me." But that is not success; that would be success for an opera singer, a violinist, but not for a minister. The artist succeeds when he is completely pleasing. The minister is a success when he creates a divine discontent. The artist succeeds when he stirs admiration for himself. The minister succeeds when he stirs admiration for God. The artist may leave men just as they were; the minister succeeds when his people undergo progressive and constant change. In the long run, preaching must lead to the response, "What shall we do? What must I do to be saved?"

To be sure, this is a necessary risk. Dr. Clovis Chapell said to us once, speaking of the remark ministers sometimes make, "Don't tell me you 'enjoyed' the sermon—ministers don't like to be told people enjoy their sermons!" —"That's a whopper, and you know it." If people don't like your sermons they won't listen, and if they don't listen they won't come. You should be liked, your sermons should be liked, he said, and he should know. Nevertheless, while preaching should be attractive in the sense that people will stay and listen, the final test of success is not what people say about sermons, it is what they do about them. It is easier to preach for compliments than for conversions.

III

The greatest preacher of all time was not Paul or Ezekiel but Jesus Christ. And upon occasion he himself talked to other preachers. The Ministerial Association of Jerusalem, as you know, was in the hands of the Pharisees and scribes. From one of Jesus' talks to those people come some further warnings how you and I, scribes that have been instructed into the Kingdom of heaven, may become barren, how we who have preached to others of fruitfulness may ourselves bear only thorns.

"Woe unto you Pharisees!" he said. "For ye tithe mint and rue and every herb, and pass over justice and the love of God" (Luke 11:42). Those particular Pharisees were successful, popular, they were very likely at the top of their profession. But the woes of God were pronounced upon them. It would have been better to earn his praise even though all the people cursed them.

These men were going out into their back yards and counting every tiniest sprig of mint and parsley and watercress, they were taking out every tenth sprig for the tithe. But by the time they had done all this counting there was no time left for the more important matters. They remembered the trifles, they forgot the essentials. They used up all their energy on the virtues at the bottom of the list. They remembered the less important, they forgot the more important. We are not told, but it is a fair guess that when those scribes preached, they preached on tithing mint and rue, but did not often preach on justice and the love of God. Their sermons, like their lives, were concerned with trivialities.

Here again is an easy way for us also to fall under the condemnation of God: by "majoring in the minors." The basically important things are so few, and the trivial matters so many, that we find many ways of committing this particular sin. Sometimes we become ecclesiastical lawyers, stickling over parliamentary procedure, holding up needed

action while we hunt for the right word or the right precedent. We criticize the records of a session because they forgot to close some meeting with prayer, and we fail to say anything about their failure to win any souls. In a seminary, we professors scrutinize answers to examination questions minutely, but don't always ask whether the questions themselves were worth while. Students will make careful notes to inconsequential papers, or carefully document a thesis that makes no difference one way or the other. We put literary polish on sermons not worth preaching in the first place. Or sometimes we become deeply concerned over minutiae of doctrine. In our zeal for a perfect system we pay too much attention to the smallest details. We are like a man building a house, who devotes much labor and expense to the construction of his shutters, while failing to observe whether the design of the house as a whole has fitness and proportion. We wax eloquently metaphysical over some recondite aspect of some doctrine—some question that only God could answer, and forget what is more important than any other doctrine, that which gives all other truths their meaning and value—the love of God.

Or we become much concerned with the minutiae of conduct, putting the emphasis in the wrong place. We may become so much concerned with tithing that we forget justice. In the South we may say too much about how the mill worker spends his Sunday afternoons and not enough about the justice of the system which makes him what he is. In the more remote areas, we talk a great deal about cards and tobacco and amusements and not enough about the great foundation stones of character. Our sermons, taken by the year, may be mostly in the "suburbs of the gospel." We preach on minor themes to the exclusion of the great ones. If we asked ourserves, as we begin to prepare each sermon, "what does *this* have to do with God's justice and his love?" we would probably preach better sermons than we do, and we might win more souls. There is a constant temptation to preach in the bypaths. What with our own Boards and Causes, and all that local charities and national organizations urge upon us, by the time we have observed Seminary Sunday and Boy Scout and Girl Scout and Disease Prevention Sunday and Safety Sunday and Christian Education Day and Mother's Day and Father's Day and a score of other special days and occasions, we do not have quite enough time left to preach the Gospel.

Or we can become absorbed in the details of church work. We can debate solemnly whether to sing the Amen or not, and perhaps forget to consider whether the hymn is worth an Amen. We can go to some trouble to have a choral response for the benediction without reflecting whether the service as a whole has brought a benediction.

Again all this is a necessary danger, an occupational hazard if you like. We all know the true proverb, "Trifles make success, but success is no trifle." "Genius," it has been said, "is an infinite capacity for detail." The sinfulness of slapdash is plain to all, and no less sinful in a minister. Our church expects her ministers to be scholars. In the seminary we grow used to iota subscript and shewa, we know the vast difference between a smooth breathing and a rough. We are trained to pay attention to details. We know that the difference between the good and the mediocre is the difference between good

all the way through and "good in the main."

But all the same, we need to preserve our sense of proportion. When it comes our turn to die or to resign, by what will our people remember us? By the trifles about which we were so careful, or by our concern with justice and the love of God? Preoccupied with trifles, we who should be bearers of life may become barren ground.

IV

Again Jesus said, "Woe unto you Pharisees! for ye love the chief seats in the synagogues and the salutations in the market places." This is another kind of preoccupation: with the *externals* of our calling. Ministers generally get the front seats in the synagogues. No public meeting is complete without at least one preacher as platform-sitter. Every civic club, Rotarians or what not, has ministers among its members, frequently among its officers. In a rural community the minister may be more than a preacher; he may mend cars, advise about hogs, show how to grow strawberries, when a crisis occurs every one thinks, "We must ask the minister about this." He gets free tickets to the movies. He is asked to sit beside judges on the bench. He presides at weddings, he has the last word at funerals, he can talk more without interruption or contradiction than any other man in town. He has the salutations in the market-places, too. The good old democratic title of "Mr." is not supposed to be good enough for us, we must perforce be entitled "Reverend" or "Doctor" at the very least. (I had rather be right than reverend.) The minister is better known, he is treated with more deference by more people, he is regarded as a man set apart, more than any other citizen. Now all this is inevitable. The minister *is* set apart. The alternative is a minister who in no way can be told from a layman. But a layman's life has some almost necessary compromises with the world, which a minister's life should not have. We are bound to be separate, to be living symbols of the ideal. It is a tribute to the general character of clergymen that this is the case.

But our Lord warns us to beware of putting prestige first. To be jealous of our prerogatives, to dislike being treated in a simple democratic fashion, to insist on our front seats, this is to put last things first, this is to prefer reputation to character, this is to prefer externals to fundamentals, this is to surrender to the cardinal sin of pride. And a minister who is proud, who comes not to serve the people but to be served, may be a successful ecclesiastical politician, a handsome platform-sitter, a well-stuffed shirt—but no minister. Such a man, going to render his account before God, can say, I knew all the best people. But he cannot say, "People were better because of me." He must say, "I produced nothing but a crop of compliments. I was barren ground."

V

Once more Jesus said, "Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not." Here again is an emphasis misplaced. A minister can become barren and unfruitful by being a mere mortuary, outwardly fair but inwardly full of dead men's bones. What is our function as ministers of the living church? Keepers of dead men's bones? It would sometimes appear that we think so. The bones of

John Calvin, the bones of the founding fathers, the bones of the Westminster divines, we are determined they shall not be disturbed. We make of ourselves airtight tombs, our only purpose to preserve the skeletons of yesterday.

This too is a necessary risk, of course, because we ought to be interested in tradition. To avoid this danger altogether, the alternative is to cut loose from the past and sail without a chart. I heard a distinguished minister of a New England church ask the question: What does the kind of religion we have at our church have in common with the religion of the Greek Orthodox church? His answer was short and dramatic: Not one thing. He assured us that his religion was scarcely more than one hundred years old. Now that is modernism at its worst. You cannot cut loose from historic Christianity and keep it too. But just because we treasure our tradition we may treasure it too much. A memorial tablet is good; the bones beneath it are not.

When there are dead men's bones in our sermons, when we cease to be prophets and become historians, when we stop being preachers and become antiquarians, when we aim solely to preserve and not to create, when we substitute hindsight for insight and caution for foresight, when we busy ourselves with answering questions which no living person has asked, then the multitudes will have every reason to pass us by. We ministers should be keepers of a shrine full of light. What if we are mere keepers of tombs, full of bones? We shall get what we deserve, what Jesus foretold. Men will walk over us and not know we are here. The men of this confused generation, longing for light, in sore need of salvation, walk hither and thither looking for help —but we are down in a safe quiet place, preserving our traditions. If that is all we are doing, then no one need care whether we are here at all.

Jesus promised that his church would see tribulation. But he did not promise that the true church should see desuetude. It is a mark of the true church that she and her ministers shall be attacked; it is no mark of the true church that she shall be ignored. A tomb is irrelevant to today's needs, it has nothing to say to today's confusion. What is preserved in a tomb is never the life and vigor that was on those bones in times gone by. The past can never be preserved as it was. What is preserved is only a skeleton. Do not misunderstand me. The past, our past, was glorious; the pioneers of faith deserve our honor; the past can be of immense value today. But it is as true of a generation as of an individual, that unless it fall into the ground and die it abideth alone; the generation that would save its life shall lose it. To keep the bones of yesterday intact is to become a neglected tomb. To draw life from them is to grow anew. The function of yesterday is to fertilize the living, growing present. We misuse yesterday when we try to keep it as it was. Then it remains a skeleton, correct, infertile, dead. And over us, as over a forgotten tomb, pass the currents of life, the desperate questionings of today. The hurrying wandering feet of the lost multitudes pass over us without knowing we are here.

VI

There is yet one more way to amount, in the long run, to nothing at all in the ministry. It is the failure of love. Paul might have said: Though I keep all the commandments and have not love, I am nothing. Though I keep all my min-

isterial appointments and bring hundreds into the church, though I preach to packed houses and make calls every afternoon, but have not love, I am a noisy gong and a clanging Pharisee. It is a danger we run because we have to deal with so many different human moods and situations one after another. When a minister goes straight from a house of sudden death to a wedding, and thence to a young people's study group, he is tempted to act the various roles like an actor, putting on the face and manner called for by the occasion. But the thing has to go deeper than that. As I heard Prof. Mitchell say once at Alexandria, "This may be your third funeral of the day, but remember it's their first." Nothing takes the place of entering clear into the heart of your people, nothing takes the place of love. It is, Paul said, the link of the perfect life; it is the link of the true ministry. Without it, all is busy dust.

So we who have preached to others may ourselves become castaways. If and when the minister of the living Word turns from his high calling to be simply a wage earner, an entertainer of crowds, a piddler with trifles, a pompous and self-satisfied figurehead, a mummy case of skillfully embalmed religion, a loveless professional, then, in spite of all his preaching he shall be but barren soil, he shall have entered the wastelands of the soul.

How shall we escape so dismal an end? If a saint and an apostle feared it, so may we. Yet as he escaped it, so may we. There is no need to begin another lecture at the end of this one. You know what the secret is. Paul himself found it for us. It is both in his life and in his preaching. In life, says he, "I run, I fight, I buffet my body. . . ." To run, not to walk; to live as Jesus did with the thought of the swiftness of sunset ever before us; to maintain life at a pace too swift for evil to pursue, to crowd (if it may be) two lifetimes into one. . . . To fight: never taking the easier way, never compromising with our ideals, our conscience or the command of God. . . . To buffet the body: to live for the spirit not the flesh, never letting our lazy, pleasure-seeking, comfort-loving bodies control our lives. I run, I fight—is this mere self-sufficient egotism? By no means. For this fighting, struggling man was himself one who had been possessed by the living Christ, one who had already written as the secret of his life: "*Christ liveth in me*;" and who had given as the plan of his preaching: "*I preach Christ.*"

If the love of Christ constraineth us we shall go on in gladness whether the silver and the loaves be many or few. If the sword which he brought to earth pierce our own souls, if we and others through us face by his challenge the tremendous issues of life and death, we can never be happily mere entertainers, content with complacent applause. If we perceive that love is the heart of the law and if we proclaim the height and breadth of that law in all the reaches of living, then we shall be saved from satisfaction with trivial by-ends. To have seen his eyes turned upon us searching our inmost minds is to be saved once and for all from superficiality, from conceit, from childish delight in the glittering surfaces of an empty life. And we shall be set free from preoccupation with the past, we shall have within us something besides dead men's bones, if we know and make known the inexhaustible, the ever-living, eternally renewing Christ who does not nor ever grows old.

COMMENCEMENT CALENDAR

Sunday, June 1

4:00 p.m. Baccalaureate Service
Celebration of the Lord's Supper
President John A. Mackay
Miller Chapel

Monday, June 2

12:30 p.m. Club and Class Reunion Luncheons
4:15 p.m. Reception at "Springdale"
By President and Mrs. Mackay
6:30 p.m. Alumni Banquet and Annual Meeting
of the Alumni Association
The Whiteley Gymnasium

Tuesday, June 3

10:30 a.m. Commencement Exercises
Address by Professor John S. Whale
The Chapel of Princeton University

ANNUAL BANQUET AND MEETING OF OUR ALUMNI ASSOCIATION

Monday, June 2nd, 6:30 p.m.

This year's Commencement will be attended by many of our Alumni who will have come "East" for the General Assembly. We consequently look forward to one of our best attended Commencements.

The Class and Club Reunions and our Annual Alumni Meeting and Banquet are important dates in our Commencement Calendar.

We look forward with increasing expectancy to welcoming great numbers of our Alumni, many of whom have not returned to the campus since graduation.

THE PRESIDENT'S PAGE

April 1, 1952

Dear Friends:

A deep gloom has overcast the campus for several weeks past. For the first time since 1929 a member of the Seminary family lost his life by a fatal accident during student days. On this occasion the tragedy was double. John Alan Swink, a senior, and his wife, Laura Dengler Swink, both graduates of the College of Wooster, were driving back to Princeton from Philadelphia on the night of February 18, when their car collided with a truck. John was killed almost instantly. Laura passed away two days later in the Mercer Hospital, Trenton, without ever having regained consciousness. The funeral service for both took place in Miller Chapel, on the afternoon of February 21. The bodies were laid to rest two weeks later in the Princeton Cemetery.

In a very unusual sense, according to the universal judgment of those who knew them, John and Poppy Swink were "lovely and pleasant in their lives . . . and in their death they were not divided." Students and Faculty are combining to perpetuate their memory in an appropriate way in the new Student Center. There has also been created by members of the Swink family an annual prize which will be called "The John Alan Swink Memorial Prize." This prize, the value of which will be one hundred dollars, will be awarded, year by year, beginning with the present school year, to the student who during his Seminary course has shown the greatest amount of progress in the study and practice of homiletics.

After a year's work the outward form of the new Student Center is practically completed. By the time these lines are being read a lovely colonial tower will have been reared aloft on the roof of the building to become a permanent part of the Princeton skyline. Everyone is enthusiastic about the structure. The architectural lines are so chaste, the rooms are so spacious, and the uses to which the building can be put are so apparent, that high expectation reigns. The internal economy of the Center will be under the general direction of a Student House Committee. Those attending Commencement will have an opportunity to sense for themselves, by a personal visit to the edifice, what an incomparable asset is being added to the campus. According to the architects and the construction company, the building should be totally completed and ready for use by about the middle of September. The plan is that the building shall be dedicated at that time as part of a one-day alumni conference.

Plans are already underway for the new Library which will be called the Robert E. Speer Library. Readers of the *Bulletin* will be interested to know that Dr. Keyes D. Metcalf, the Librarian of Harvard University, has accepted an invitation of the Board of Trustees to act as special consultant to the Library Committee and the architects in evolving plans for the new build-

ing. Dr. Metcalf has already paid two visits to the campus and is deeply interested in the library project. Apart from his professional interest in what is being done and his desire to have a part in providing a worthy home for one of the world's greatest theological libraries, Dr. Metcalf has also a sentimental interest in Princeton Seminary. It happens that Mrs. Metcalf is the daughter of Caspar Rene Gregory, one of the Seminary's most distinguished graduates, who became a professor in the University of Leipzig.

The Board of Trustees, at their Winter meeting on January 28, decided that the New Library shall be erected on the general area occupied by the present library buildings. Decisions still have to be taken as to what shall be done with the present structures. The present library site was chosen, partly upon the ground that it is the most central and adequate site available for the new building, and partly because the original Deed of Gift by Mr. Lenox linked this particular area very definitely to library purposes. It is an instance in which the desires of a donor and the new center of gravity of a growing institution would appear to coincide.

Surely it is not too much to cherish the hope that within the next decade, that is by the year 1962, when Princeton Theological Seminary celebrates its one hundred and fiftieth anniversary, the Robert E. Speer Library will have been erected, and, in addition, the new dormitory apartment building which is contemplated in the Building Funds Campaign now being promoted in the Presbyterian Church.

I trust visitors to the campus will not fail to visit the magnificent new radio-speech department on the top of Stuart Hall. A suite of nine rooms makes up the new installation. The rooms are as chaste and adequate, and the electrical equipment as complete, as anything that any institution possesses for speech and radio purposes.

By Commencement time the new parking space should also be completed. Its location will be the present athletic field. Here, on a carefully prepared asphalt surface, there will be accommodation for more than one hundred cars. A new and finer ahtletic field has been prepared on a lot which the Seminary owns down Mercer Street. Once again the campus roadways will be restored to their pristine quiet and the springtime sight of flowering forsythia, dogwood and magnolia will no longer be obscured by lines of diverse vintaged cars.

Nehemiah's motto continues to inspire us, "The God of heaven He, will prosper us; therefore we His servants will arise and build."

Very cordially yours,

John A. Mackay

PRINCETONIANA

LEFFERTS A. LOETSCHER

PRINCETON INSTITUTE OF THEOLOGY

AS SUMMER approaches, the thoughts of many have been turning toward the Princeton Institute of Theology, which this year is offering an unusually fine program.

The Institute Faculty has members from the United States, England and Scotland. Dr. Clarence E. Macartney of Pittsburgh will preach the opening sermon. The Bible Hour the first week will be conducted by Dr. John A. Redhead, pastor of the Presbyterian Church of Greensboro, North Carolina, and the second week by Dr. Julian Price Love of Louisville Seminary. The editor of the British Weekly, Dr. Shaun Herron, will conduct the convocation the first week, and the Rev. Charles B. Templeton, evangelist for the National Council of Churches, will conduct it the second week. Professor J. S. Whale will be the evening speaker the first week, and during the evenings of the second week Dr. H. C. MacKenzie will deliver a series of sermons. Elective courses will be offered in both weeks by members of the Princeton Seminary faculty together with certain guest speakers. The program is varied and rich, and those who are familiar with these Institutes from previous summers will want to be present. It is important to register early, while there are still vacancies. Communications should be addressed to Dr. J. Christy Wilson, Princeton Theological Seminary.

SPECIAL SPEAKERS

The Seminary was privileged to have as its special guest speaker Dr. Rudolf Bultmann, Professor Emeritus of New Testament in the Theological Faculty of Marburg University. On November 26 he addressed an evening gathering of Faculty, Teaching Fellows, and Graduate Students on "The Message of Jesus and the Problem of Mythology." The next evening he spoke to the whole Seminary on "The Significance of Freedom in Western Culture."

Dr. H. H. Rowley, Professor of Semitic Languages in the University of Manchester, England, spoke on "Some Permanent Values of the Old Testament" on November 28. On November 29, Dr. Wolfgang Schweitzer, Secretary of the World Council of Churches at Geneva, spoke on "The Biblical Doctrine of Justice." On February 19, Dr. Reinhold von Thadden, leader of the Christian laymen's movement in Germany, and a member of the Central Committee of the World Council of Churches, addressed the Seminary. Then, on March 25, Dr. Martin Niemoeller held a capacity audience in Miller Chapel spellbound for two hours as he discussed his recent visit to Moscow. An animated question period continued for another forty-five minutes.

Dr. Kenneth J. Foreman, Professor of Doctrinal Theology at Louisville Seminary, was the speaker at the annual Day of Convocation on January 30. His three addresses dealt with the minister and his problems in a happy blending of wisdom and humor.

THE FACULTY CLUB

The program this year at the Faculty Club differed somewhat from those of previous years, in that a speaker was

featured at each meeting and less emphasis was laid on general discussion. The program for the year has come to completion with one meeting each in the months November through March. Drs. Mackay, Kuist, and Roberts led three of the meetings with comments and impressions from recent trips abroad. Dr. Hendry at another meeting gave a synopsis of his Croall Lectures. One meeting was addressed by a guest from outside, Dr. Hendrik Kraemer, who spoke of his work at the Ecumenical Institute in Switzerland. This year for the first time Teaching Fellows were invited to meetings by individual professors and helped to swell the crowd and enrich the fellowship. Attendance was encouraging, and all found the fellowship and discussions profitable.

Student Life

About seventy Seminary students have just completed a very interesting and important project at nearby Somerville, New Jersey. The Council of Churches of Somerville, the National Council of the Churches of Christ in America, and the Seminary co-operated in a very thorough and extensive evangelistic effort in the Somerville community. A committee in Somerville of which the mayor was chairman gave direction to the work there. Preparatory meetings were held two or three months in advance. Students from the Seminary here, in conjunction with ministerial and lay workers in Somerville, aided in making a complete church survey of the community and in house visitation. Some of the Seminary Faculty members addressed civic luncheon clubs. The Rev. Charles B. Templeton, evangelist with the National Council spoke twice each day in a downtown church and then each evening addressed a great mass meeting. The effort was well organized and carefully planned. It undertook a large task in a commendably large way, and the results were eminently fruitful. The students who participated found the service challenging and the experience rewarding.

The field work program of the Seminary continues to advance. This year the women students have inaugurated weekly visits to the State Home for Girls in Trenton. Their work constitutes the only Protestant religious education in the institution, and represents in some cases the only religious education some of these young inmates have ever had.

Some interesting projects are being planned for student summer field work. Eight or ten are planning to go to Alaska where they will be employed in government construction work and will engage in voluntary missionary work and preaching during their free time. Others plan to attend the Institute of Industrial Relations in Chicago where they will work in steel mills or other industrial plants and in conjunction with this will attend seminars where industrial problems will be analyzed and the Christian approach to the situation studied.

Two Seminary seniors, Mr. Arlan P. Dohrenburg and Mr. William C. Young, have had the distinction of winning United States Rotary Foundation Fellowships for study abroad. They are to be congratulated.

A recent meeting of the students' Theological Society featured a discussion of the Westminster Confession of Faith, led by a panel of four Faculty members. The whole atmosphere was quite fresh and vital with more questions from the floor on each topic than there was time to receive.

The great number of alumni and friends whose generosity has made possible the new Student Center will be delighted to know that building operations are proceeding as rapidly as fondest hope could wish. The building now is entirely under roof. The beautiful picture windows in the dining room have already been installed giving a commanding view over lawns and trees to the Graduate School. As this goes to press plastering is in process. There is now definite prospect that the building will actually be ready for use when Seminary opens in the fall. This building with its varied functions will afford an incalculable enrichment of all aspects of campus life.

Recent Publications

Pamphlets Number 7 and 8 have recently appeared in the Princeton Pamphlet Series. William H. Scheide has written on "Johann Sebastian Bach" and Eugene A. Nida on "How the Word Is Made Flesh; Communicating the Gospel to Aboriginal Peoples." Each of these sell for seventy-five cents and may be secured by writing to the Theological Book Agency, Princeton Theological Seminary, Princeton.

Two Princeton Seminary Doctor of Theology dissertations have been published in the recent past. John Kromminga's *The Christian Reformed Church; A Study in Orthodoxy*, published by the Baker Book House, was written for the History Department of the Seminary; and J. C. G. Kotze's *The Divine Charge to the Christian in the Church*, published by the Students' Christian Association of South Africa, was written for the Theology Department. Of interest, too, is the fact that a former student in the Seminary, Edward A. Dowey, Jr., has just had his doctoral dissertation for the University of Zurich published by the Columbia University Press under the title of *The Knowledge of God in Calvin's Theology.*

The Princeton Seminarian, a campus sheet written by the students, appeared in somewhat more formal attire in this its second year. To mention only one change, it has already graduated from mimeographing to printing and comes out in fine format with careful preparation. Calling itself "A Student Voice of the Christian Church," its articles are both critical and sober. Three numbers have appeared to date this year, growing in length from eight to sixteen, to twenty-four pages.

Meanwhile an admirable sheet, *S.E.A. Opinion* has been coming out in mimeographed form. It seeks in each issue to discuss in an analytic and constructive way some large social question from a Christian point of view. One issue, for example, dealt with "The Plight of Democracy and Christian Social Thinking." These papers are carefully put together by groups of students acting co-operatively and with mutual criticism. They help to crystallize and clarify thinking on various crucial and vexed questions.

Theology Today

The April issue of *Theology Today* centers around the general theme "Aspects of the Ecumenical Movement," and has been planned in view of the two ecumenical gatherings planned for this coming summer—the meeting of the Faith and Order Commission of the World Council of Churches at Lund, Sweden, and the meeting of the International Missionary Council at Willingen, Germany. Because of this ecumenical theme, this issue of *Theology*

Today reprints in full the statement prepared last summer by the Central Committee of the World Council, entitled "The Call of the Church to Mission and to Unity." Another important document in this issue is "The Missionary Obligation of the Church," a statement prepared by a committee of the International Missionary Council and edited by Paul L. Lehmann. Theodore F. Romig, former Presbyterian missionary and now Associate Professor of Missions at McCormick Seminary, writes on "A Reappraisal of the Missionary Vocation." An article by Karl Ludwig Schmidt, Professor of New Testament at Basle, which first appeared in Kittel's *Woerterbuch* is here reprinted. It is entitled "The Church." "Theological Education between East and West" is the title of an article by F. Bruce Morgan, graduate of Princeton Seminary and former missionary to China, later to Hong Kong, and most recently to Thailand, where he taught in McGilvary Theological Seminary. There are also other important articles and contributions in this number. It is part of the plan to distribute this ecumenical issue among the delegates at these two ecumenical meetings this summer. American readers will find the timeliness and suggestiveness of this issue most valuable.

In Memoriam

Tragedy cast its dark shadow on the Seminary in the death on February 18 through an auto accident of John Alan Swink, a senior in the Seminary, and the death from the same accident of his wife, Laura Dengler Swink, two days later. A double funeral service was held in Miller Chapel. The deep sympathy of the Seminary goes to the parents and relatives of both.

CONTRIBUTORS TO THIS ISSUE

"Corruption: The Basic Dilemma" by H. Hubert Wilson is an address given at a Social, Education and Action meeting on January 16th. Dr. Wilson is Associate Professor of Politics at Princeton University.

"The Outlook of Protestantism in Latin America" by Dr. Baéz-Camargo is an abridgment of three lectures delivered on the Students' Lectureship on Missions October 22-24. Dr. Baéz-Camargo is Secretary of the Committee on Christian Literature in Latin America.

Dr. Kenneth J. Foreman, Professor of Doctrinal Theology at the Louisville Presbyterian Theological Seminary, was the speaker on Convocation Day, January 30. "Wastelands of the Soul" is the address delivered at the afternoon session.

ALUMNI NOTES

[1893]

W. F. Dickens-Lewis of St. Cloud, Minnesota, is Chaplain of the Minnesota State Reformatory—after serving in the ministry for 57 years.

[1896]

William M. Hudson is now supplying The Community Presbyterian Church of Englewood, Florida.

[1908]

H. Douglas Swan resigned his pastorate of the Peterhead Old Church, Peterhead, Aberdeenshire, Scotland. He now resides at Craigewan, Lovedale, Balerna, Midlothian, Scotland.

[1909]

Robert A. Cameron in now pastor of East San Diego Church, San Diego, Calif.

[1910]

Fred Z. Browne, pastor of the Lauderdale County Mississippi group of churches, has been made Moderator of Meridian Presbytery (U.S.).

J. Harold Wolf, former pastor of the First Church of Mt. Carmel, Pa., after thirty-three years of service, has retired as pastor emeritus. He now resides at Dillsburg, Pa.

[1913]

Floyd S. Hindman has been installed as pastor of the First Church of Davenport, Iowa.

James F. Riggs, after service to our National Board (1929-32) and our General Council (1932-52), has resigned and now resides at 20 Woodland Park, Rochester 10, N.Y.

[1916]

William De Groot is now at Smith's Convalescent Home, 144 E. 9th St., Holland, Mich.

Frederick L. Harper has completed the 20th year of his pastorate in the First Church, Geneva, N.Y.

[1918]

Albert G. Edwards has returned from the American Mission of Tripoli and Lebanon, and is residing in Brentwood 17, Mo.

[1924]

Harold L. Lundquist resigned the pastorate of the First Evangelical Free Church of Chicago to become Executive Director of the Evangelical Welfare Agency, Chicago 5, Ill.

[1925]

Jay H. Arnold is pastor of the First Church of Berthoud, Colo.

David R. Stewart has been called to the pastorate of the Huntley Community Presbyterian Church, Huntley, Wyo.

[1926]

Garrett S. Tamminga is Chaplain of California State Medical Facility, Terminal Island, San Pedro, Calif.

Robert A. N. Wilson is now Protestant Chaplain, Wayne County General Hospital, Eloise, Mich. He resides at 3610 Bennet, Dearborn, Mich.

[1927]

James Woodin Laurie has been called to the presidency of Trinity University, San Antonio, Texas.

[1928]

Nicholas De Vries is a Home Missionary and Service Pastor at Tacoma, Wash.

Daniel E. Kerr is now pastor of First Church, Carthage, Mo.

Eric E. Paulson is now teaching Theology at the Seminary of Northwestern Schools, Minneapolis 3, Minn.

[1929]

Hasell N. Alexander is now pastor of First Church, Comanche, Texas.

David C. Burd is pastor of First Church, Las Vegas, New Mexico.

Kyung Chik Han, the pastor of the largest congregation in Korea, addressed the last General Assembly. He was sent to America by the National Christian Council of Korea to express the gratitude of Korean Christians.

[1931]

Mitchell Thaddeus Ancker has received the honorary degree of Doctor of Divinity from Chicago Theological Seminary.

[1932]

Edgar E. Spatz is now minister of Shepherdstown Evangelical United Brethren Church, Shepherdstown, Pa.

[1934]

Lynn Boyd Rankin has accepted a call to the First Church at Amarillo, Texas, as associate pastor.

[1935]

Allan MacLachlan Frew has accepted a call to the First Church of Detroit, Mich.

Thomas A. McCregor has been installed as pastor of the First Church of Gloucester City, N.J.

[1938]

Willis Alden Baxter has accepted the call to the pastorate of Christ's First Church, Hempstead, Long Island, N.Y.

Lauren E. Brubaker, Jr. has been called to head the Department of Bible and Religion and the office of Chaplain at the University of South Carolina, Columbia, S.C.

B. Ross Cleeland is stated supply of a new church organized January 13, 1952 at Tempe, Ariz., and University Pastor at Westminster House at Arizona State College.

[1939]

A. Walker Hepler has been called to the pastorate of the Covenant Church, Buffalo, N.Y.

Arthur L. Herries is now pastor of Vermont Avenue Church, Los Angeles, Calif.

[1940]

John McPherson is pastor of Calvary Church (U.S.), Fairhaven, Alexandria, Va.

George Thomas Peters has accepted a call to the First Church, Burlingame, Calif.

Robert H. Philips has been installed pastor of the Memorial Presbyterian Church, Wilkes-Barre, Pa.

Samuel G. Warr has accepted a call to the Westminster Church, Youngstown, Ohio.

[1941]

John H. Eastwood has received the honorary degree of Doctor of Divinity from his Alma Mater, Tarkio College.

Carlton J. Sieber has received the honorary degree of Doctor of Divinity from Bloomfield College.

[1942]

Arthur C. Haverly has been called to the pastorate of the First Church, Sigourney, Ia.

David B. Woodward has returned from his mission station in Red China. He is now connected with the Worldwide Evangelization Crusade, El Monte, Calif.

[1943]

Phillips Moulton is minister of Park Slope Methodist Church of Brooklyn, N.Y.

John W. Oerter has been called to the pastorate of the Slippery Rock Church, Slippery Rock, Pa.

Lt. Com. Harold Leonard Ogden and Miss Margaret Josephine Place were married February 18, 1952.

Howard Bank Rhodes is minister of First Church, Tracy, Calif.

[1944]

Frank Clem Carter, Jr. is pastor of First Church, Nevada, Mo.

Blaine M. Cedarholm is General Director of the Conservative Baptist Association of America. His new address is 2504-95th Place, Chicago, 17, Ill.

Alfred Herbert Davies is Associate Secretary in the Division of Evangelism, Presbyterian Church of U.S.A., 156 Fifth Ave., New York, 10, N.Y.

Paul Walter Keppel is assistant pastor of First Church, Lansdowne, Pa.

Milton Nathan Leininger is now serving Abbott Memorial Church, Baltimore, Md.

Malcolm McCullough is pastor of Community Presbyterian Church, Palmyra, Mich.

Ralph Gale Turnbull, Professor of Homiletics, Western Theological Seminary, was awarded the honorary degree of Doctor of Divinity by Whitworth College last June.

John W. Wevers is now Assistant Professor of Oriental Languages and Literature at the University College, University of Toronto, Canada.

[1945]

Alan Cheesebro, Ph.D. is minister of First Church, Sherman Oaks, Calif.

Harlan Funston Foss is Assistant Professor of Religion at St. Olaf College, Northfield, Minn.

Earl Alfred Loomis, Jr. (M.D.) is serving as a Medical Officer at the U.S. Naval Hospital, Oakland, Calif.

Cliff H. McLeod is now pastor of First Church (U.S.), Sumter, S.C.

George L. Moran, Jr. has been installed as pastor of the Sanford Heights Church of Irvington, N.J.

O. Emerson Washburn has accepted the call of the Evanston Church, Cincinnati, Ohio.

Paul Landis Morris, Jr. has been installed as pastor of the Hillside Church, Jamaica, Long Island, N.Y.

[1946]

John F. McCloy is serving as Chaplain at Veterans Administration Center, Martinsburg, W.Va.

Sherwood Reisner has been installed pastor of the First Church of Falfurrias, Texas.

[1947]

Ethelbert Hopkins Gartrell, Jr. is now serving the mission station at Caixa 12, Patrocinio, E de Minas, Brazil (Presbyterian Church U.S.).

John Allen Harvey has been called to the pastorate of the Langhorne Church, Langhorne, Pa.

Miss Anne Marie Melrose, has accepted the position of Director of Religious Education in the First Church, Bellingham, Wash.

[1948]

Orion C. Hopper, Jr. and Miss Elizabeth Bradford Hull were married on August 3, 1951.

Blanche Robertson is now serving as Director of Religious Education in the First Church (U.S.), San Antonio, Texas.

Cornelius Wall is serving the Mennonite Central Committee as missionary to refugees. His present address—Vogstragge 44, Frankfurt-Main, Germany.

[1949]

Frank W. Penick has been installed as pastor of the District Heights Church, Washington, D.C.

Stacy L. Roberts has entered the U.S. Navy Chaplaincy.

Kalman Sulyok is minister of Union Congregational Church, Bartlett, N.H.

[1950]

J. Stanley Barlow is stated supply of the Westminster Church, Decatur, Ala. during the absence of the pastor, John Anthony Troxler ('37) who is serving in Korea. Mr. Barlow and Miss Nell Still were married in November.

John Jung-Kuang Lu is the assistant minister in the Princep St. Church, Singapore. He teaches also in Trinity College and Seminary. His mailing address c/o English Presbyterian Mission, 11 Adam Road, Singapore.

William P. McConnell has returned from Switzerland and has been called to the pastorate of the First Church, Wolf Point, Mont.

[1951]

Arthur H. De Kruyter is now minister of Western Springs Christian Reformed Church of Western Springs, Ill.

Harlan Charles Durfee and Miss Dorothy Anne Phillips were married October 27, 1951.

Beverly L. Fox is now Field Executive, Los Angeles Girl Scout Council, Los Angeles, Calif.

Hugh MacIntyre Linton is serving as Chaplain in the Navy, Lt. (jg) U.S.N.R.

George B. Mather is minister of The Vegreville United Church, Vegreville, Alberta, Canada.

Paul H. Richards is minister of First Church, Mocksville, N.C.

JOHN AND LAURA SWINK[1]

In Memoriam

by JOHN A. MACKAY

A sanctuary of sorrow, such as this chapel is this afternoon, is not a place for many human words. The words that are most fitting are the words that God Himself speaks to our hearts, and the words that our hearts speak to God.

And yet it is meet that there should be some words. Some very human, faltering words, are called for to interpret what it is we are engaged in, and how it happens that we are here.

The words that first come to our minds are words that come singing out of the heart of the Old Testament. "They were lovely and pleasant in their lives, and in their death they were not divided." After the tragic occurrence which led to this, we made provision for one body to be the center of our service. Two bodies are here undivided in death, as she who remained last in the mortal coil would have wished it to be.

"They, being dead, yet speak." This is the other word which sounds. Last night I took some time to go through the field work records of John Swink. Those records revealed two great concerns. One was a concern that he might have a heart of loving sympathy for his parishioners, especially for lonely people and for those in hospitals. His other great concern was that he should be a Biblical, and not merely a psychological, preacher. He mentions in that record that two young psychologists were greatly amazed that a man so young as he should speak to people in his sermons right out of the heart of the Bible, telling them about an Eternal Word and a Presence that came from outside man's spirit, letting them know that salvation did not come from man but from God. Thus John and Poppy lived in a Christian comradeship of service, for she, as much as he, was committed to a life of sympathetic care and of the proclamation of the Word.

There is evidence, too, that they died with life's chief concern upon their lips. They began to live and love together on the Wooster campus. The President of the College of Wooster has sent his condolences and those of the whole college. What was the concern upon their lips as they died? Where were they on the last fateful evening? Visiting an older member of the family, seeking advice as to how and where they might serve God most fruitfully. They were doubtless conversing together on their homeward way as to how, upon graduation, they might most fully serve their living Lord. On the road death met them. It is no sentimentality to say that for them that meeting was Graduation Day.

And so, the record of their lives, though brief, is full and Christian and inspiring. In a memorial that shall be more lasting than these flowers, we will remember on this campus what they were, what they said, what they did and how they graduated from this mortal life. In the meantime we affirm our Christian hope that they are now engaged in higher service. The same Lord whom they served here, and who is also there, will lead them towards ever wider frontiers in His heavenly Kingdom. Because that is so, "they, being dead, yet speak"—John and Poppy Swink.

[1] Words spoken in Miller Chapel, February 21, 1952.

ALUMNI NECROLOGY

January 1—December 31, 1951

Name	*Class*	*Date of Death*
Roy W. Achor	1917	September 2, 1951
Herbert J. Allsup	1911	December 12, 1951
William Davies Amos	1924	October 17, 1951
David H. M. Boyle	1911	July 11, 1951
Thomas G. Cannen	1934	August 29, 1951
Donald S. Carmichael	1904	July 19, 1951
Clyde H. DuBose	1947	January 26, 1951
Frank B. Everitt	1890	September 12, 1951
Earl Franklin Fowler	1933	November 11, 1951
Alexander Gilmore	1893	February 25, 1951
Thomas J. Graham	1899	March 19, 1951
Watze Groen	1917	February 12, 1951
John H. Gross	1912	January 1, 1951
John Thomas Hackett	1904	January 3, 1951
Willis Brown Kilpatrick	1922	June 29, 1951
John D. Lindsay	1915	February 7, 1951
James T. Marshall	1888	October 7, 1951
Samuel Martin	1899	March 10, 1951
Harvey G. Mathis	1900	July 14, 1951
John V. McCall	1899	July 30, 1951
Kemper G. McComb	1916	August 28, 1951
Alexander Mitchell	1904	November 19, 1951
William S. Morley	1896	July 20, 1951
Ryota Narita	1918	March 28, 1951
William E. Nicely	1902	February 1951
Frederick D. Niedermeyer	1909	March 15, 1951
Frank Sergeant Niles	1913	January 17, 1951
Azile Parr Patrick	1949	October 23, 1951
Augustus Piscator	1911	April 4, 1951
Alexander Pringle	1900	February 9, 1951
Charles M. Rauch	1900	May 15, 1951
Robert L. Riddle	1915	April 22, 1951
Joseph S. Roddy	1894	January 12, 1951
Ephraim C. Shedd	1896	May 15, 1951
Leon Stewart	1905	December 11, 1951
Raymond C. Walker	1910	January 18, 1951
Raymond H. Wilson	1903	January 28, 1951
William C. Wood	1907	October 17, 1951

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1951. The frequently recurring abbreviation *P.S. Bulletin* is to be read *Princeton Seminary Bulletin.*

Georges A. Barrois

Articles

"The Assumption: A New Dogma," *Theology Today,* VII, 4 (January), 444-471.
"An Overlooked Encyclical," *Christian Century,* LXVII (January 17), 78-80.

Reviews

Leroy Nixon, *The Deity of Christ and other Sermons by John Calvin,* in *P. S. Bulletin,* XLV, 3 (Winter) 47-48.
Trude Weiss-Rosmarin, *Jerusalem, ibid.,* XLV, 3 (Winter), 48.

Andrew W. Blackwood

Books

Preaching from Prophetic Books, Nashville and New York: Abingdon-Cokesbury Press, pp. 224.
The Preparation of Sermons, British edition, London: Church Book Room Press, pp. 272 (large).

J. Donald Butler

Book

Four Philosophies and Their Practice in Education and Religion, New York: Harper and Brothers, pp. 551.

Article

"Man in Social Relationships," *Religious Education,* XLVI, 5 (September-October), 280-287.

Review

Martin Foss, *Symbol and Metaphor in Human Experience,* in *Theology Today,* VIII, 3 (October), 417-418.

Emile Cailliet

Articles

"Young America: Meet the Bible," *His,* XI, 4 (January), 1-3.
"A Scholar of Good Will Gets a Hearing," *P. S. Bulletin,* XLIV, 3 (Winter), 29-32.

Reviews

H. F. Stewart, *Pascal's Pensées* in *Theology Today,* VIII, 1 (April), 123-126.
Francois Wendel, *Calvin: Sources et Evolution de sa Pensée* in *The Journal of Religion,* XXXI, 2 (April), 138-139.
George A. Buttrick, *So We Believe So We Pray* in *The Pastor,* XIV, 9 (May), 33-42.
H. F. Stewart, *Pascal's Pensées* in *P. S. Bulletin,* XLIV, 4 (Spring), 61-63.
J. V. Langmead Casserly, *The Christian in Philosophy* in *The Westminster Bookman,* X, 5 (Sept.), 14-16.
J. Donald Butler, *Four Philosophies and Their Practice in Education and Religion* in *The Pastor,* XV, 1 (Sept.), 34-35.
J. Harry Cotton, *Christian Knowledge of God, ibid.,* XV, 3 (Nov.), 37.
Frank E. Gaebelein, *Christian Education in a Democracy* in *P. S. Bulletin,* XLV, 3 (Winter), 44-45.

General

American representative for the *Revue d'Histoire et de Philosophie Religieuses* of the University of Strasbourg, and member of the Board.

National corresponding member of the French Academy of Colonial Sciences.

Charles R. Erdman

Books

Your Bible and You, Philadelphia: The John C. Winston Company, pp. 180.
The Book of Leviticus, New York: Fleming H. Revell Company, pp. 144.

Charles T. Fritsch

Reviews

H. H. Rowley, *The Biblical Doctrine of Election* in *Theology Today,* VIII, 3 (October), 412-414.

Christopher R. North, *The Suffering Servant in Deutero-Isaiah* in *P. S. Bulletin*, XLIV, 4 (Spring), 52-53.

General

Contributor of Lessons to the *Snowden-Douglass Sunday School Lessons*, The Macmillan Company.

Donald H. Gard

Reviews

E. B. Pusey, *The Minor Prophets, A Commentary Explanatory and Practical* in *P. S. Bulletin*, XLIV, 4 (Spring), 53-55.

Elmer W. K. Mould, *Essentials of Bible History, ibid.*, XLV, 3 (Winter), 32-34.

General

Contributor to Adult Quarterly, *Crossroads*, Westminster Curriculum.

Henry S. Gehman

Article

"The Hebraic Character of Septuagint Greek," *Vetus Testamentum*, I, 2 (April) 81-90.

Reviews

Biblia Sacra iuxta latinam Vulgatam versionem ad codicum fidem iussu Pii PP. XII, cura et studio Monachorum Abbatiae Sancti Hieronymi in Urbe, Ordinis Sancti Benedicti, edita, — VIII. *Libri Ezrae Tobiae Iudith, ex interpretatione Sancti Hieronymini cum praefationibus et variis capitulorum seriebus*, in *Journal of Biblical Literature*, LXX, 2 (June), 172-173.

Bleddyn J. Roberts, *The Old Testament Text and Versions — The Hebrew Text in Transmission and the History of the Ancient Versions, ibid.*, LXX, 4 (December), 325-329.

Theophile J. Meek, *Hebrew Origins*, Revised edition, in *Theology Today*, VIII, 3 (October), 418-422.

Moses Hadas, *Aristeas to Philocrates (Letter of Aristeas)*, ed. and trans. by, in *Interpretation*, V, 4 (October), 474-476.

Ronald Knox, *The Old Testament in English, Vol. II, Job to Machabees, Newly Translated from the Vulgate Latin*, in *The Westminster Bookman*, X, 3 (March), 6-8.

Frederick V. Winnett, *The Mosaic Tradition* in *P. S. Bulletin*, XLV, 1 (Summer), 34-35.

John A. Wilson, *The Burden of Egypt—an Interpretation of Ancient Egyptian Culture, ibid.*, XLV, 1 (Summer), 37-38.

Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings—a Reconstruction of the Chronology of the Kingdoms of Israel and Judah, ibid.*, XLV, 1 (Summer), 35-37.

Clayton T. Griswold

Articles

"Merger of Media," *Presbyterian Life* (January 20).

"Portrait of a Layman," *ibid.* (February 17).

"New Methods in a Power Age," *Outreach*, V, 3 (March).

"Seeing at a Distance," *Presbyterian Life* (March 17).

"Guess or Know," *ibid.* (April 14).

"The Adventure Club," *ibid.* (May 12).

"Thank You, Fred Waring," *ibid.* (June 9).

"To College by Television," *ibid.* (August 4).

"Midnight Ministry," *ibid.* (September 15).

"Protestant Hour," *ibid.* (October 13).

"Broadcasting Know How," *ibid.* (November 24).

"Tops in Radio," *ibid.* (December 8).

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George S. Hendry

Articles

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Reviews

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Auguste Lecerf, *Introduction to Reformed Dogmatics* and *Études Calvinistes, ibid.*, VIII, 2 (July), 273-275.

Elmer G. Homrighausen

Articles

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"Teaching the Gospel is Evangelism!" *Opening Doors*, III, 2 (January-March), 26.

"Evangelisation in den Kirchen Amerikas," *Kirchenblatt*, Basel, XII, 8 (April), 117-119.

"A report of the United Evangelistic Advance," *Shepherds* (February), 17.
"The Church's Stake and Civil Liberties" and "Thanksgiving is a Call to Worship," *Presbyterian Life*, IV, 24 (December 8), 30.
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Reviews

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Henry P. Van Dusen, *God in Education*, *ibid.*, XV, 2 (October), 41.
Carroll A. Wise, *Pastoral Counseling, its Theory and Practice*, *Journal of Religious Thought* (Spring-Summer), VIII, 2, 156.
Philip Henry Lotz, *Orientation in Religious Education*, in *P. S. Bulletin*, XLIV, 3 (Winter), 58-59.
Virgil Henry, *The Place of Religion in the Public Schools*, *ibid.*, 59.
Nevin C. Harner, *About Myself*, *ibid.*, 60.
Ralph D. Heim, *Leading a Sunday Church School*, *ibid.*, 60-61.
A. B. Hollingshead, *Elmtown's Youth*, *ibid.*, 61.
Lewis J. Sherrill, *The Struggle of the Soul*, *ibid.*, XLV, 3 (Winter), 49, 50, 51.
John T. McNeill, *A History of the Cure of Souls*, *ibid.*, 51-52.
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Oscar W. Carlson, *The Church's Singular Task*, *ibid.*, XLIV, 4 (Spring), 69-70.
William Gouloose, *Pastoral Psychology*, *ibid.*, 70.
David E. Roberts, *Psychotherapy and the Christian View of Man*, in *Theology Today*, VIII, 3 (October), 422, 423.

General

Author of the quarterly section "The Church in the World," in *Theology Today*.

Norman Victor Hope

Articles

"Illustrations are Where You Find Them," *The Pastor* (January).
"The Parable of the Vineyard Laborers," *The Upper Room Pulpit* (February).

Reviews

Carl F. H. Henry, *Fifty Years of Protestant Theology*, in *Presbyterian Tribune* (January).
Robert Elliot Fitch, *The Kingdom Without End*, *ibid.* (February).
Archibald M. Hunter, *The Work and Words of Jesus*, *ibid.* (June).
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Hugh Watt, *John Knox in Controversy*, *P. S. Bulletin* (Spring).
Ronald A. Knox, *Enthusiasm*, *ibid.*
Elmer J. F. Arndt, ed., *The Heritage of the Reformation*, *ibid.*
W. Norman Pittenger, *The Historic Faith and a Changing World*, *ibid.*
Thomas Jay Williams, *Priscilla Lydia Sellon*, *ibid.* (Summer).
George A. Buttrick, *So We Believe, So We Pray*, *ibid.*
Andrew L. Drummond, *The Churches in English Fiction*, *ibid.*
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D. Elton Trueblood, *The Life We Prize*, *ibid.*
John Kenneth Mozley, *Some Tendencies in British Theology from the Publication of 'Lux Mundi' to the Present Day*, *ibid.*
James Hastings Nichols, *Democracy and the Churches*, *ibid.*

General

American Correspondent of *The British Weekly*.

Edward J. Jurji

Book

Co-author (with Philip K. Hitti and Jibrail Jabbur), *Tarikh al-Arab* (History of the

Arabs), vol. III, Beirut: al-Kashshaf Press, pp. 364.

Articles

"Mohammedanism," *World's Y.W.C.A. Monthly*, XXIX, 2 (February), 5-8.

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"Near Eastern Literature: Arabic Literature," *The World Through Literature*, ed. Charlton Laird, New York: Appleton-Century-Crofts, Inc., 143-171.

Reviews

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Charles Tudor Leber, ed., *World Faith in Action, ibid.*, 47-49.

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H. van Straelen, *Through Eastern Eyes, ibid.*, XLV, 3 (Winter), 43-44.

John C. H. Wu, *East and West, ibid.*

Daniel T. Niles, *That They May Have Life, ibid.*

General

Associate Editor, *Muslim World Quarterly*.
Book Review Editor, *P. S. Bulletin*.

Hugh Thomson Kerr, Jr.

Pamphlet

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Article

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Reviews

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H. Richard Niebuhr, *Christ and Culture*, in *The Presbyterian Tribune*, LXVI, 12 (October), 21.

General

Editor of *Theology Today* and author of quarterly section, "Theological Table-Talk."

Bryant M. Kirkland

Sermons

"What is Life's Purpose."
"This Life For These Times."
"Experiences when God Speaks."
"A Student's Creed."

Howard Tillman Kuist

Reviews

Paul S. Minear, *The Kingdom and the Power*, in *Interpretation*, V, 2 (April), 239-240.

Patrick H. Carmichael, Editor, *Understanding the Books of the Old Testament, ibid.*, V, 3 (July), 362.

Paul L. Lehmann

Articles

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Lefferts A. Loetscher

Reviews

Hans Lietzmann, *From Constantine to Julian: A History of the Early Church*, vol. III, trans. by Bertram Lee Woolf, in *Religion in Life*, XX, 3 (Summer), 470-471.

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Mary Burt Messer, *East and West As Face to Face and Side by Side; A Christian*

Scientist Replies to the Communist Manifesto, ibid., 42.

John A. Mackay

Articles

"Theology, Christ and the Missionary Obligation," *Theology Today*, VII, 4 (January), 429-436.
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General

Chairman, Editorial Council, *Theology Today*.

Donald Macleod

Articles

"'Business as Usual' in Contemporary Preaching," *The Pulpit*, XXII, 4, 1-4.
"The Preacher's Bookshelf," *The United Church Observer*, XIII, 20, 23-24.

Reviews

W. E. Sangster, *The Craft of Sermon Construction*, in *The Westminster Bookman*, X, 6, 20.
Geo. R. Kirkley, *Vestry Invocations*, in *Monday Morning*, XVI, 26, 16.
Clovis G. Chappell, *Anointed to Preach*, in *P. S. Bulletin*, XLV, 1 (Summer), 53.
W. E. Sangster, *Teach Us to Pray, ibid.*, 54.
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Gerald Kennedy, *With Singleness of Heart, ibid.*, 55.
David W. Soper, *These Found the Way, ibid.*, 55.
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T. Parker Ferris, *Go Tell the People, ibid.*, 53.
Harold C. Goddard, *The Meaning of Shakespeare, ibid.*, 54.
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General

U. S. Correspondent to *The Observer*, official paper of The United Church of Canada.

John R. Martin

Articles

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Bruce M. Metzger

Book

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Articles

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Reviews

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Hans Lietzmann, *From Constantine to Julian, ibid.*, 70-71.
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Winifred Kammerer, *A Coptic Bibliography, ibid.*, p. 189.
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Merrill C. Tenney, *Galatians, the Charter of Christian Liberty, ibid.*, pp. 57-58.

New World Bible Translation Committee, *New World Translation of the Christian Greek Scriptures, ibid.*, pp. 58-60.

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Campbell Bonner, *Studies in Magical Amulets, Chiefly Graeco-Egyptian, ibid.*, p. 40.

Johannes Quasten, *Patrology*, Vol. I, *The Beginnings of Patristic Literature, ibid.*, pp. 40-41.

John F. Callahan, *Four Views of Time in Ancient Philosophy, ibid.*, pp. 41-42.

William Neil, *The Epistle of Paul to the Thessalonians* (*The Moffatt New Testament Commentary*) in *Journal of Religious Thought*, VIII, 2 (Spring-Summer), 143.

Oscar Cullmann, *Baptism in the New Testament*; and Floyd V. Filson, *The New Testament against its Environment* in *Interpretation*, V, 4 (October), 470-471.

M. L. W. Laistner, *Christianity and Pagan Culture in the Later Roman Empire* in *P. S. Bulletin*, XLV, 3 (Winter) 37-38.

General

Editorial Secretary, *Theology Today*.

Otto A. Piper

Articles

"Protestantism Puts First Things First," *British Weekly*, CXXIX, 3352 (February 8).

"The Apocalypse of John and the Liturgies of the Ancient Church," *Church History*, XX, 1 (March), 10-22.

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"The Literature of the Study," *Pulpit Digest* (July), 19-30.

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Reviews

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Lindsey Dewar, *An Outline of New Testament Ethics* in *Interpretation*, V, 2 (April), 236-39.

Frederick C. Grant, *An Introduction to New Testament Thought*, in *P. S. Bulletin*, XLV, 1 (Summer), 38-39.

Marcus Rainsford, *Our Lord Prays for His Own. Thoughts on John 17, ibid.*, 3 (Winter), 34-35.

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Charles A. Siepmann, *Radio, Television, and Society*, in *World Christian Education*, VI, 1, 19.
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J. Christy Wilson

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"Persia 1901 and Iran 1951," *Bulletin of the Near East Society* (April), IV, 4.
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Frank C. Laubach, *Wake Up or Blow Up, ibid.*, 46-47.
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General

Advisory editor for *The Muslim World.*
Contributor of Bibliography on Islam to *International Review of Missions.*
Charts in Primer, First and Second Books for Literacy Campaign in Afghanistan with Frank Laubach.

SAMUEL M. ZWEMER

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Raimundo Lulio: Explorador y Martir de Norafrica, Ediciones Alba. Versión Castellano Mexico and Buenos Aires. Revised and enlarged from the second Spanish edition, pp. 120.

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Secret Sin, New York: American Tract Society, pp. 4.

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"The Holy Catholic Church," *Foundations of the Faith*, ed. by David J. Fant (New York: Fleming H. Revell), pp. 132-144.

"Calvinism and the Missionary Enterprize," *God-Centered Living or Calvinism in Action*, ed. by the Calvinist Action Com. (Grand Rapids, Michigan: Baker Book House), pp. 53-69.

"Melchisedek and Aaron," *Evangelical Quarterly*, XXIII, 3 (July), 164-170.

CLASS REUNIONS

We are reminded of Class Reunions as another Commencement approaches.

The importance of a Class Secretary is very evident. The circulation of a Class Letter from time to time, and preparations for Reunions, keep the class aware of the interests and progress of individual members, thus continuing the ties that were formed at the Seminary in undergraduate days.

As material may be gathered through Class Secretaries, a special column in subsequent issues of the Bulletin may be published to the general interest of all of our Alumni. Such information may be forwarded to your Alumni Secretary.

ORION C. HOPPER

BOOK REVIEWS

Conrad Grebel C. 1498-1526—The Founder of the Swiss Brethren, Sometimes Called Anabaptists, by Harold S. Bender. The Mennonite Historical Society, Goshen College, Goshen, Indiana, 1950. Pp. xvi + 326. $3.50.

This volume is a significant contribution to Anabaptist history, especially as it is ultimately related to the Mennonite Church of this country. The author, who held the Fellowship in Old Testament Literature (1923-24) from Princeton Theological Seminary, subsequently took his doctorate in Church History at Heidelberg. He has been on the faculty of Goshen College and Goshen College Biblical Seminary since 1924; he served as dean of the College from 1931 to 1944, and since the latter date he has been dean of the Seminary. Dean Bender wrote his dissertation on Grebel (1935), and this volume represents a translation of that work with substantial revisions.

Apparently the author gave serious consideration to the name that should be applied to the movement founded by Grebel. The term Anabaptist was rejected, because it is commonly used in English today to describe the entire left wing of the Reformation and thus covers an extensive collection of disparate groups of no common faith. The designation Mennonite had some claim to recognition, because the one hundred thousand baptized descendants of the Swiss Brethren in North America and the five thousand in South Germany and France call themselves Mennonites. It would, however, have been an anachronism, since Menno Simons did not become an Anabaptist until 1536; furthermore the body of which Grebel was the leader had no connections with Menno Simons. The appellation Swiss Brethren accordingly is a happy solution and has the advantage of being historically exact.

It is not known exactly in what year Conrad Grebel was born, but his matriculation at Basel in October, 1514, is a basis for assuming that his birth year was 1498. He began his education in Zürich, where he attended the Latin school which was connected with the cathedral. He studied in Basel (1514-15) and in Vienna (1515-18); then he went to Paris, where he remained until 1520, when he returned to his home in Zürich. Against the opposition of his parents Grebel married in 1522; according to the author he thereby won spiritual independence and self-respect, and as a consequence his inner development approached its decisive stage.

Grebel was a humanist during the formative period of his life, from his sixteenth year until he was twenty-four. Then there took place a transformation, when he came under the influence of Zwingli's preaching and teaching. For a while the two men were good friends, but finally Grebel disagreed with Zwingli and became the leader of the Swiss Brethren (1525). The reviewer has observed in certain Mennonite and Amish circles in his native region an opposition to higher education with the result that church life became static and spiritual development suffered. It would indeed be well for the leaders of those churches to read this biography and to note that the founder of the Swiss Brethren was educated in the best tradition of his time. Bender observes that Grebel's theological thinking was not systematic. Between the years 1522 and 1526, the date of Grebel's death, he was a legal outlaw for eighteen months, six of which were spent in prison in Zürich. Under such conditions it was not possible to do regular studying. Menno Simons had studied theology, but Grebel was a humanist in his training, and his theology was the result of a struggle with the church issues of the time.

Chapter IX bears the title "Things Most Surely Believed: Conrad Grebel's Theology," and is probably the most interesting section of the book. Grebel opposed a ritualistic conception of the Lord's Supper; to him it was a meal of fellowship, not a sacrament. He maintained that children are saved without baptism and that only responsible persons can have the experience of belief and transformation of life which baptism signifies. For Grebel the Church is a suffering Church with no right to use the sword or to engage in war. The chapter concludes with a summary of Grebel's teaching. Here Bender maintains that Grebel was thoroughly evangelical in the same sense as Zwingli and Luther were, but naturally he had a different doctrine of the state and the social order. The author in this connection repeatedly refers

to the ordinances of baptism and of the Lord's Supper, but one cannot help wondering what is gained by avoiding the use of the word sacrament which is well established in the Church. Somehow it seems to set a denomination apart from the historic Churches of the Reformation and outside the stream of the Ecumenical Church.

The learned historian has performed a thorough piece of work and is to be commended for the painstaking care he has devoted to this subject. The book is well documented with ninety-four pages devoted to notes and bibliography. This book may be far removed from Old Testament studies, but for a number of years the reviewer has been dabbling in Mennonite history out of interest in his forefathers who came to this land from Switzerland in pre-Revolutionary times.

HENRY S. GEHMAN

Stimuli, by Ronald Knox. Sheed and Ward, New York, 1951. Pp. xi + 214. $2.25.

The author of this book is well known as a recent translator of the New Testament (1945) and of the Old Testament (Vol. I, 1948; Vol. II, 1950). He is the son of the Anglican Bishop of Manchester, but entered the Roman Catholic Church at the age of twenty-nine; subsequently he served as chaplain to the Roman Catholic students at Oxford, a position he gave up in order to devote himself to the translation of the Bible.

These discourses were originally published in The London *Sunday Times*, and we should be grateful that they have been assembled in book form. The first sermonette "The Dated Religion" observes that revelation took place in history. The monsignor writes a beautiful classical English, of which a few examples will suffice. Referring to chronology, he says (3): "And, indeed, few events can be dated with so little precision as the true Christian era: Quirinius has seen to that." He closes the first discourse, saying: "Not to celebrate Christmas Day is to have only one birthday in the year; it is to have no *point d'appui* for your thought outside yourself. You get away from the treadmill of your own thought when you learn to wish the world annually, many happy returns of its Redemption."

Speaking of Epiphany, he writes (20-21): "The word means what our ancestors called a manifestation, and we call it a showdown." "The Star that hangs over the Crib becomes a kind of asterisk, adding footnotes to our plain text" (24). Again he says (25): "There will always be a tendency, more marked in transitional times, for Christians to demand a faith free from the trammels of theology, the processes, star-led and camel-borne, of the human reason. But an unintellectual salvation means an unsaved intellect." Students of theology could well take these two sentences to heart. The author of this book is a scholar, but the reader will wonder why he follows (110) a tradition which identifies Mary Magdalene with Mary, the sister of Martha.

The book is divided into three parts: I Round the Year; II A Few Saints; III This and That. No sermon exceeds two pages, and so these delightful discourses can be read with much profit at odd moments. They are thought-provoking and contain many brilliant flashes; the book is very appropriately called *Stimuli*.

HENRY S. GEHMAN

Studies in Old Testament Prophecy, presented to Prof. Theodore H. Robinson. Ed. H. H. Rowley. Charles Scribner's Sons, N.Y., 1950. Pp. xi + 206. $4.00.

This volume of essays was presented to Prof. Theodore H. Robinson on the occasion of his sixty-fifth birthday by the Society for Old Testament Study as a tribute to his indefatigable labors in the interests of British Old Testament scholarship at home and abroad, to his own numerous scholarly contributions, and to his loyal service in behalf of the Society of which he has been President two times (1928 and 1946), and secretary from its inception to 1946. The *Festschrift* includes thirteen articles by eminent Old Testament scholars of different countries. Besides the contributions of British scholars, some of whom have been Prof. Robinson's students and colleagues, there are articles by Albright, Eissfeldt, Lods, Pedersen and R. B. Y. Scott. The papers are for the most part of the highest caliber, and the value of the collection as a whole is enhanced by the fact that all of the articles deal with some aspect of Old Testament prophecy. In this way a measure of unity is given to the book which is not usually found in similar

volumes of essays. At the end of the book there is a list of Prof. Robinson's writings up to 1946, compiled by G. Henton Davies.

It is of course impossible to give a detailed critical appraisal of each article in this review, but several general observations can be made. Prof. Albright, in his excellent treatment of the "Psalm of Habakkuk," shows how necessary the study of Ugaritic is for a clear understanding of the Old Testament, both as to literary style and lexicography.

That the problem of the relation of the prophet to the cult is still a vital issue in Old Testament studies is clearly brought out in this book by the fact that four articles are devoted to certain phases of this subject. Prof. A. R. Johnson shows conclusively that the prayer hymn of Jonah 2:3-10 has every appearance in thought and terminology of being derived from a cultic source. From an unpublished Mari tablet Prof. Lods, who is now deceased, found that in Mesopotamia an institution parallel to that of the prophets in the Old Testament attached itself to a temple, "cultic prophets, as one might call them, whose existence in Israel has been noted more and more in recent studies by Mowinckel, Loisy, etc." (pp. 107-8). In discussing the rôle played by inspired persons among the Israelites and the Arabs, Prof. Pedersen points out that the chief (king), priest and prophet were the three main types of leaders in the Israelite community because their expanded power of soul, manifested in different ways, brought the divine strength to the life of the nation. All three leaders worked together to build up the life of Israel, until the king disappeared after the exile and the strong priestly cult became supreme. Although there was room for the prophet after the exile, he soon disappeared too as a social type when there was no longer any need for him to fight for the unique character of Yahweh and Israel's religion. Prof. Porteous, in his article "The Basis of the Ethical Teaching of the Prophets," criticizes the statement of A. Haldar that "it is not known how much of [the prophets'] wisdom came to them in their observations of omens and their consequences" (*Associations of Cult Prophets among the Ancient Semites*, Uppsala, 1945, p. 12). Porteous rightly points out that the ethical teachings of the prophets are based on the revelation of God's character to them personally, and on His revelation to Moses which had created the Israelite community and the tradition it had cherished.

Prof. G. R. Driver deals with seventeen difficult passages in the prophetic literature of the Old Testament and tries to clear up the obscure or misunderstood words. His conclusion that *sekhîyôth* (Is. 2:16) means "ships" has been independently arrived at by scholars on this side of the Atlantic. Not all of Driver's suggested solutions are as acceptable as this one, however.

Two papers deal with the ever-present problem of Deutero-Isaiah and the Servant Songs. C. R. North tries to show that the "former things" in DIsaiah is an expression that refers in certain instances to the early victories of Cyrus up to the fall of Sardis in 547 B.C., and that the expression "new things" refers to the approaching fall of Babylon and the liberation of the Jews. The reviewer is not at all convinced about the first of the two conclusions. The last article in the book is by N. H. Snaith on "The Servant of the Lord in Deutero-Isaiah." His solution of this difficult problem is in line with the Remnant of Isaiah, later identified by Jeremiah and Ezekiel with Jehoiachin and his fellow exiles of 597 B.C., and also extended to include all who were exiled in 586 B.C. Into this orthodox setting the Servant of the Lord of DIsaiah fits exactly. With this conclusion that the Servant must be identified with the nation or part of it the reviewer is in hearty agreement.

CHARLES T. FRITSCH

The Babylonian Genesis, by Alexander Heidel. Second Edition. The University of Chicago Press, Chicago. 1951. Pp. xi + 153. $3.50.

The first edition of this valuable work by Dr. Heidel was well received by scholars as an authoritative discussion of the relation between the cuneiform and biblical stories of Creation. In this new edition the author has made a retranslation of all the cuneiform texts dealing with the Creation story and has considerably altered and enlarged the rest of the book. The material remains the same, however, as in the first volume, and the author's conclusions regarding the influence of the Babylonian material on the Old Testament creation story have not been altered. The authoritative translations of all the known cuneiform material relating to

Creation and the sane way in which the Old Testament record is interpreted in the light of these texts make this an invaluable volume for both the Old Testament scholar and the Christian minister.

CHARLES T. FRITSCH

The Unity of Isaiah, by Oswald T. Allis. The Presbyterian and Reformed Publishing Co. Philadelphia. 1950. Pp. 134. $2.25.

The author of this monograph believes that "Biblical prophecy and the unity of Isaiah stand or fall together" (p. 122). In other words, one cannot believe in predictive prophecy unless he holds to the unity of Isaiah. The reading of any page in the book shows clearly the bankruptcy of this mechanical, proof text approach to prophecy. The real problems at issue are never discussed; prophecy, divorced from history, becomes a mere oracular prediction of future events; pious platitudes and vague generalities are copiously used to "prove" the author's point of view. The attempt to "prove" the unity of the authorship of Isaiah from the manuscript evidence of the newly discovered Isaiah scroll (p. 40) is simply ridiculous.

The really sad and shocking thing about this whole performance is that here we have a typical example of what "conservatism" at its best a half a century ago threw up against the liberalism of its day. Is it a wonder that a corrosive criticism, based on false theological and historical presuppositions and unfair textual and exegetical methods, could hold the field so long? Conservative biblical scholarship has happily awakened to the fact that it cannot combat the liberal critic by putting its head in the sand and relying on sanctimonious phrases to defend itself. With a deeply rooted faith in the God who revealed himself in Jesus Christ, unafraid of the truth, and armed with all of the disciplines which shed their light on Scripture, the conservative biblical scholar to-day goes forth to battle for his point of view, meeting the liberal critic on his own ground. By taking the Bible seriously and realistically he believes that he will come to know the truth that will set him free from pure subjectivism as well as from a rigid and deadening orthodoxy.

CHARLES T. FRITSCH

The Prophetic Faith of our Fathers, The Historical Development of Prophetic Interpretation, by LeRoy Edwin Froom, Vol. I, Early Church Exposition, Subsequent Deflections, and Medieval Revival, Review and Herald Publishing Association, Washington, D.C., 1950. Pp. 1006. $6.50.

First in a series of four volumes this publication by L. E. Froom comes at a time when interest in prophetic interpretation is keen. The author is special instructor in the Historical Development of Prophetic Interpretation at the Seventh-day Adventist Theological Seminary of Washington, D.C., editor of *The Ministry*, official organ of the Seventh-day Adventist association, and secretary of the Ministerial Association of the General Conference of Seventh-day Adventists.

Sixteen years of research in America and Europe form the basis for Mr. Froom's publication. The result is an extremely satisfying compilation of the history of one particular phase of interpretation—that concerning the book of Daniel. Mr. Froom quite frankly sets forth his viewpoint: "This author is an evangelical Christian—a Protestant conservative—who believes first of all, and without reservation, in the divine inspiration of the Scriptures (2 Tim. 3:16), and the fundamental provisions of the gospel; second, that the 'sure word of prophecy,' written by the prophets of old as they were 'moved by the Holy Ghost,' was divinely given to man as 'a light that shineth in a dark place, until the day dawn' (2 Peter 1:19); and third, that 'no prophecy of the scripture is of any private (*idios*—independent, isolated, personal, solitary) interpretation' (2 Peter 1:20)" (p. 14).

The reviewer applauds the honesty of Mr. Froom but must add that the basic problem of interpretation Scripture—is not limited exclusively to an understanding of Daniel. In that the title of the series is *The Prophetic Faith of our Fathers*, one is led to expect a more inclusive treatment of the major and minor prophets rather than an intensive treatment of Daniel, a book which has, as Mr. Froom so efficiently illustrates, had such a variety of interpretation throughout history. Daniel cannot be called prophecy in the same sense as the major and minor prophets. Mr. Froom explains the reason for choosing

his title as ". . . it would appropriately embrace the prophetic faith of the fathers of the early Christian church, the fathers of the Reformation church, and of the colonial American church, as well as of those of more modern times" (p. 16). Certainly the author has sound theological reasons for his understanding of inspiration—". . . that influence of the Spirit of God upon the mind of the prophet by which is conveyed knowledge of religious truth or future events, and which is also guarded against error in delivery." (p. 26)—and of revelation—". . . a disclosure of something that was before unknown. And divine revelation is the direct communication of truths, before unknown, from God to men" (p. 28). His definition of prophet is the accepted one today: "The prophet is a *forthteller*, not necessarily a *foreteller*. The essense of prophetism is 'immediate intercourse with God'" (p. 28). Yet there is lacking a comprehensive view of prophecy which transcends a limited application to Daniel.

Daniel, the man, is taken as an historical figure, author of his own book, born about 623 B.C. and transported to Babylon in the late summer or early autumn of 605 B.C. He is called a prophet by the author, since he predicts not only events concerning the immediate future but also gives an "outline-prophecy" for the entire future of the world up to and including the millennial age which will usher in the second advent of Christ.

The primary function of interpretation, according to the author of this volume, is that enunciated by Jesus on the night of the last supper: "'I have told you before it come to pass, that, when it is come to pass, ye might believe.' John 14:29" (p. 144). In other words, Mr. Froom maintains throughout his work that the recognition of fulfillment at the very time of fulfillment is the guiding principle of interpretation. Thus the *general course* is discernible from the prophetic forecast, though not the *precise processes* of fulfillment. Such a definition of interpretation overlooks the valid historical viewpoint which checks the tendency to make Scripture of private interpretation alone.

The author upholds belief in the principle of the "progressive revelation" of truth. According to this theory God remains the same throughout all eternity, but he reveals more and more of himself as his people are prepared to receive more. No correlation is attempted with God's supreme self-revelation in the concept of the covenant, its development in the Servant of the Lord, its summation in Jesus the Christ, and its application in the Christian Church.

In spite of such theological weaknesses this work shows much thorough preparation. It is fascinating reading, well-documented with quotations from the works of men from pre-Christian times through the period of the Waldensians.

The chapter on the "Bridge to the Christian Era" is especially good for its presentation of the intertestamental literature. New insight into the period of the Apologists is also given. Summaries of the various interpretations of Daniel are given at regular intervals for quick reference. Charts and well-chosen illustrations abound, and the appendices offer a more thorough student ample opportunity for further study.

This work presents various interpretations of Daniel—not the prophetic faith of our fathers. Its length may seem formidable to a busy pastor or layman, but it is well-written in a style that is easy to read. Had Mr. Froom directed his thorough research toward a treatment of the *prophets*, his book would have been far more valuable a contribution to the field of interpretation. As a reference book, however, for the schools of the interpretation of Daniel up to the eve of the Protestant revolution, this volume is well worth the price.

DONALD H. GARD

A Modern Dictionary of the Bible, compiled by Horace C. Jenkins, Vantage Press, Inc., New York, 1951. Pp. vii + 255. $4.00.

Mr. Jenkins states that "This book is . . . being offered to students of The Holy Bible (King James Version), with the sincere hope that it may help them to approach more closely and to discern more clearly the original thoughts of the authors of the Books of The Bible" (p. v). It is the author's contention that when the statements of the Bible ". . . are translated into other languages, in which they were not originally expressed, or when the vehicle for recording them is as inadequate as was the vowelless, unpunctuated, early written Hebrew, the likelihood of not transmitting the original thought is greatly increased" (p. v). Yet among contemporary scholars a high degree of reli-

ability is accorded the oral transmission of the pre-Masoretic texts.

Mr. Jenkins attempts to employ four principles in his approach to the compilation of words: "modern equivalents of the words and phrases whose import in 1611 was different from today's . . .; Brief descriptions of each of the sixty-six Books of The Bible, their authorship, their most probable dates, their historical background, their purpose, and their contribution to religion; Brief identification of persons and places of religious or historical importance; Hints as to the possible significance of over 250 words oftenest used with figurative or symbolic meanings" (p. vi).

It is the stern duty of a reviewer that he must discuss a book on the basis of its content rather than on the intention of the author. A dictionary must measure up to the name which it bears. It must be a reference work in which the words of a language or of any system of knowledge not only are entered alphabetically but also defined clearly. Theories that are purely subjective in most cases should not even be mentioned. If they are, the work becomes a handbook, an interpretation, or even a collection of personal opinion. The author has undoubtedly spent some time in compiling his book, but his labors have resulted in a curious combination of trivia and fancy. He wavers between making a dictionary of words which are more clearly defined already in Webster (e.g., anger, assay, apothecary, beeves, breakfast, commodious, idolatry, and many others) and attempting to explain words which refer to historical and theological concepts. Thus ARK OF THE COVENANT (all listings are capitalized) is defined "This sacred chest, also called Ark of God, Ark of the Lord, Ark of Testimony, was constructed by Moses before BC 1200 to receive the Stone Tables of the Ten Commandments. . . ." Then, instead of describing the theological import—certainly basic in understanding the significance of the ark of the covenant—the author merely gives a scattered impression of historic events connected with the ark, such as Tabernacle, lodging in the Temple, Shishak. If he does not intend to give all the facts, Mr. Jenkins should avoid the spurious etymology of *Babel* which he gives: ". . . Some students of word origins trace our word *babble* back to Babel; others, less imaginative, say that it derives from the ba-ba-bling of ba-bies! . . ." His discussion of *Bible* is too brief to include all data, and too sketchy to be clear. The reviewer takes exception to the idea implicit in the author's treatment of *Canon*, when it is stated, "Canon must be recognized as having human rather than divine authority." Was there not at work a guiding inspiration for the selection of the books which we now recognize as canonical?

The explanation for I AM THAT I AM presents no advance over that given in the outmoded Hastings *A Dictionary of the Bible*. The significance of *Orion* for the reader of Job (38:31) is not touched upon. *Sabbath* should have been more clearly defined with some reference made to the *Sabbath of the land* recognized by the Hebrews in Canaan. The brief "Temple-prostitutes" as a definition for *Sodomites* is but a half-truth. Although Jenkins suggests the rather puzzling use of numbers under the heading NUMBERS AND THEIR SYMBOLISM, he repeatedly quotes them as scientifically accurate: e.g. the ages of Abraham, Adam, Isaac, Jacob, Terah, etc. In short, the type of "basic fact" which this book offers may be summed up in one of the author's listings: "YONDER: 'Over there,' but beyond the person spoken to." If one should look for the listing HER for some reason, he would be referred to SHE.

Under the headings for the various books of the Bible, concise and fairly accurate descriptions of date and authorship are given, and the author follows the latest results of scholarship in this respect. But none of the descriptions in any way equals those given in the *Westminster Study Edition of the Holy Bible*. Mr. Jenkins' explanations of certain antiquated words used in the earlier editions of the King James Bible: "bolled, bray, caul, lees, sith, sope, wist," are good. Yet a reputable dictionary of the English language serves the same purpose in more detail.

It is clear that Mr. Jenkins has relied heavily upon George M. Lamsa, C. C. Torrey, Hastings' *A Dictionary of the Bible*, and Funk & Wagnalls' English dictionary. His bibliography is compiled in haphazard fashion —no publishing house, no city, no date, strange alphabetic arrangement. Mary Baker Eddy's *Science and Health with Key to the Scriptures* is listed side by side with Charles R. Erdman's *Your Bible and You. The Westminster Dictionary of the Bible*—conceded by dedicated Christians to be the authoritative

work today—is not even mentioned in the bibliography, although there is evidence of some dependence upon it.

The reviewer must be harsh in his criticism of this work. It is of no value whatsoever to a minister, whose library should already contain *The Westminster Dictionary of the Bible*. It will in many ways be harmful to the uneducated Christian, since it affords more false and misleading information than accurate facts. The author has attempted to do too much. As a result he has succeeded in doing very little. $4.00 is an exorbitant sum to ask for this compilation.

DONALD H. GARD

The Kingdom of Jesus, by John Dashell Stoops. Philosophical Library, New York (1951). Pp. 172. $3.75.

Jesus proclaimed a kingdom of righteousness and justice in the tradition of the Hebrew prophets. But his tragic death so shocked his followers that Peter gave his message an apocalyptic, adventist twist, and Paul and "John" expressed it in Hellenistic terms. A scientific understanding of man shows society struggling for a world-wide community of goodness and righteousness, thus being itself God as Son. Modern psychology teaches us that man wreaks havoc on social life, when there is no coordination between the forebrain, or the rational mind, and the lower animal layers of the brain. Like Ghandi, Jesus had achieved full harmony between them.

These are in brief the ideas, which the professor of Philosophy at Grinnell College expounds in this book, a blending of John Dewey, Santayana, and Walter Rauschenbusch, as he tells us. One appreciates his contrasting the Hebrew psychology of wholeness with the dualism of Greek psychology, and one admits that the church needs constantly to be reminded of the social aspects of Jesus' ethical teaching. But the violent way in which the author handles New Testament facts will hardly be considered as compatible with scholarly methods. Nor will his view that "the concept of Christ is the symbol of the integration of the individual into a world-community of righteousness" commend itself to many readers, though Dr. Stoops claims it to be the "scientific" meaning of the New Testament.

OTTO A. PIPER

The Kingdom and the Power. An Exposition of the New Testament Gospel, by Paul S. Minear. Westminster Press, Philadelphia, 1950. Pp. 269. $4.50.

With *Eyes of Faith*, in which he treated the problem of Christian epistemology, Dr. Minear introduced himself as one of the profoundest and original representatives of Biblical Theology in our age. His new work but confirms that impression. In addition to the seriousness and the relentless search for truth, which characterized his treatment of the former problem, he discloses in this new volume a warmth and a personal concern which give it the character of a witness, without, however, detracting from its scholarly approach.

As a starting point, Dr. Minear chooses the fifth chapter of the Book of Revelation. The fact that the lamb slain as a ransom should be the only being worthy to open the heavenly scroll provides in his view the clue to human existence. Thus the two subsequent parts of the book deal respectively with the centrality of Jesus Christ in history, and with the kind of power he wields therein. Hence on lines quite different from those followed by Cullmann, Minear emphasizes continually the fact that it is essential for God to operate in time and to accomplish something that was not yet in being. In this connection, the work of Jesus is seen primarily in the Reconciliation on the Cross rather than in the Atonement. The historical background explains also the fact that the power of God is seen operating primarily in God's own lowliness, and being most conspicuous, where it meets the strongest opposition. Finally it is this historical realism that brings into relief the relational character of the Gospel. God's redemptive work is effective only where it is received by man as a heavenly gift. Reconciliation and man's love of God are correlative terms.

The author's style reveals the personal interest he takes in his subject. He turns at times to the rhetoric of preaching, where one would prefer a simple analysis, though it must be admitted that Dr. Minear's language has compelling force, which makes the reader take his subject seriously. In this reviewer's opinion, the book, excellent as it is, would probably still have gained by a simplification of the argument. The author is anxious to

point out all the ramifications of his position and to demonstrate the centrality of his view of Christian faith by indicating the bearing it has on all the major problems of theology and ethics. Thereby the reader is constantly reminded of the relevancy of such a view, but the author makes it at times hard for his readers to follow steadily his line of reasoning.

In one respect, I am not certain that I understood Dr. Minear correctly. As most modern Christian existentialists, his attitude toward history is somewhat indefinite. He shares Bultmann's and Wilder's scepticism concerning the historical value of the disciples' witness. Hence one wonders, whether the historical uniqueness, which the author ascribes to Jesus, is relevant on account of the fact that it made a supreme contribution to the course of redemptive history, such as none other was capable of doing but the Incarnate Son, or merely as the final temporal manifestation of the nature of God's eternal purpose, and thus as the finest historical example of life on God's road.

OTTO A. PIPER

The Lore of the Old Testament, by Joseph Gaer. Little, Brown and Company, Boston, 1951. Pp. xi + 388. $4.50.

A much more accurate title to this book would be *The Old Testament in Folk Imagination.* Actually the volume is an anthology of two hundred and sixty-four stories which retell or recreate significant moments in the Old Testament narrative. This so-called Biblical lore is a great tribute to the manner in which the Bible narratives intrigued the folk imagination of the Hebrew people. The law, the prophets and the writings all provided the Hebrew teachers and preachers with an abundant source of instruction for their people. The Old Testament writings also proved to be a fountain of nurture for the spirit of the people in times of stress or persecution. Thus a vast treasury of extra-Biblical lore arose, of which the stories in this anthology are merely a sample. The author has drawn on the Apocrypha, Pseudepigrapha, Islamic stories patterned after Hebraic tales, the Mishna, the Talmud, the Midrashim, Talmudic commentaries and other similar sources. He has presented the stories in five parts, conveniently arranged in the same order as the reader finds the corresponding narratives in the Hebrew Bible.

No reader of these tales, even though he might have only a very superficial knowledge of the Bible, could fail to receive quickened appreciation of the greatness of the Old Testament. As a revelation of the divine heart, or as a mirror of the human heart, or as a discerner of the laws of life, the Old Testament rises far above the level of its folk interpreters. If a reading of these folk stories about the Bible would lead to a fresh reading of the Old Testament itself, the purpose of this anthology would be abundantly realized. One might well wish that where Mr. Gaer has edited these stories (as, for instance, he has done in the stories from the Apocrypha) he would indicate, by the usual device of dots, where he has made significant omissions. In some cases his omissions leave out details which the uninformed reader might like to recapture for himself by consulting the proper source. These sources Mr. Gaer has given in a well tabulated table at the end of the volume.

HOWARD TILLMAN KUIST

The Fall of Jerusalem and the Christian Church, by Samuel George Frederick Brandon. Society for the Propagation of Christian Knowledge, London, 1951. Pp. xx + 284. 30s.

This book is a serious study of the effects of the destruction of Jerusalem in A.D. 70 upon early Christianity. It undertakes to examine a period of unusual obscurity in primitive Christianity, the so-called "tunnel-period," between A.D. 60 and 80. Antecedent tc this period the Christian Church appears to Dr. Brandon to have been almost completely dominated by the mother community of Jerusalem. Had this situation continued, he argues, Christianity would have been too nationalistic in character to permit its extension unshackled on a world wide scale as a universal religion. After this "tunnel-period," according to Dr. Brandon, Christianity emerges reborn both in organization and in outlook, inspired to transcend its former barriers of nationality and to proclaim Jesus Christ as the risen Lord and Saviour of all mankind.

Coming midway during this period, the catastrophic fall of the Holy City is viewed by the author as an event of profound signifi-

cance for primitive Christianity, and its future course in history. He considers the Gospel of Mark to be the earliest reaction of a Gentile Church (probably Rome) to the destruction of Jerusalem. As an apologetic for the Christian faith it proves that Jesus, although a Jew, lived independently from Hebrew traditions and in no way espoused the aim of Jewish nationalism. Dr. Brandon deems that Luke's gospel contemplates the fall of Jerusalem with detachment. It was written when Christians no longer incurred the odium directed by Rome toward the rebellious Jews. He views the Acts as an idealized picture of the progress of the Church written when the original issue between Jewish and Gentile Christianity had ceased to be urgent, and when Alexandria had succeeded Jerusalem as a vital center of Jewish Christianity. A time now had arrived when it was possible to present the cause of Paul as the supreme Apostle without reference to his writings. It was only after the publication of the Acts, Dr. Brandon thinks, that our *Corpus Paulinum* was formed. The Gospel of Matthew, he argues, is an apologia for Jewish Christianity and a polemic against the rising influence of Paul. It was written, he thinks, in Alexandria where many Jewish refugees had fled during the Jewish war which led to the destruction of Jerusalem. The Epistle of James is considered to be a late first-century attempt to stem the rising tide of Paulinism in Alexandria. The Epistle to the Hebrews is described as an eloquent treatise addressed by an unknown Jewish Christian to his despairing compatriots who are urged not to give up their Christian faith although greatly outnumbered by Gentile converts in a Christian hellenistic community. The Gospel of John, it is cautiously suggested, originated in Alexandria. Papyrus fragments of an early second-century codex found in Upper Egypt are cited as evidence that this Gospel was then being read there, although the traditions of the origin of Christianity in Egypt are very meager.

Dr. Brandon admits that many Tübingen ghosts reappear in his treatment. He affirms, however, that the hard facts upon which the Tübingen views were based are still facts and therefore must not be disregarded by New Testament research. No one will quarrel with the facts substantiated by the author on clear evidence, for his own research is wide and thorough. His work is least convincing where he draws upon such theories as those of Dr. Robert Eisler concerning the Slavonic *Halosis*. On the other hand, the account here given of the Jewish revolt against Rome, A.D. 66-70, although compact, is very ably presented. All students of the New Testament are indebted to Dr. Brandon for providing this suggestive frame of reference for further research, although they certainly will hesitate to accept some of his main conclusions.

HOWARD TILLMAN KUIST

The Catholicity of Protestantism, edited by R. Newton Flew and Rupert E. Davies. Lutterworth Press, London, 1950. Pp. 159. 5s.

In 1946 Dr. Geoffrey F. Fisher, the Archbishop of Canterbury, invited a group of leading English Free Churchmen to consider the following questions: (1) What is the underlying cause—philosophical and theological—of the contrast or conflict between the Catholic and Protestant traditions? (2) What are the fundamental points of doctrine at which the contrast or conflict crystallizes? (3) Is a synthesis at these points possible? (4) If a synthesis is not possible, can they co-exist within one ecclesiastical body, and under what conditions?

The Archbishop had already asked a group of "Catholic" Anglicans to think about the same questions; and these Anglo-Catholics gave their reply in a report entitled "Catholicity," in the course of which they criticized Protestantism for its alleged defections from Catholic orthodoxy.

The present volume is the Free Churchmen's answer to the Archbishop's questions, with particular reference to "Catholicity" and its authors. In it the Free Churchmen take the authors of "Catholicity" to task for—as they hold—misrepresenting the Protestant doctrinal position; and they go on to assert that in all essentials of belief Protestantism is Catholic in the New Testament and early patristic sense of firmly believing in the living presence of the Lord Jesus Christ and maintaining the wholeness of the Gospel. Indeed the Free Churchmen go further, and contend that if anywhere in the Christian Church there has been any departure from such Catholicity, it is among the so-called Catholics—Roman, Orthodox, and Anglican.

Finally, this report replies specifically to the Archbishop's questions. To its Free

Church authors the underlying cause of difference between Protestantism and Catholicism lies in their view of the nature on authority. For Protestantism the ultimate religious authority is God Himself as revealed in the person and work of Jesus Christ; for Catholicism it is the Church as represented by the hierarchy or the Pope. The particular point of doctrine at which this difference crystallizes is that of the work of the Holy Spirit. To Protestantism the work of the Holy Spirit is to take of the things of Christ, as revealed once for all in Holy Scripture, and bring them home to the believing mind and heart in the fellowship of the Church. But Catholicism regards the Spirit as working through a "tradition," mediated by the hierarchy, a tradition whose content may not be, and in certain definite cases is not, congruous with the Scriptural revelation of Jesus Christ. As to the possibility of synthesis of the two positions, the Free Churchmen are not too sanguine; but they trust that some greater measure of agreement may be reached through each side trying sympathetically to understand the other. To the question of whether the two can co-exist in one ecclesiastical body, the authors of this volume reply that in fact they do so at present in the Church of England; and on condition that Free Churchmen are not expected to repudiate their former ministry as lacking in God's grace—which clearly it is not—and that different views be tolerated as to the meaning and place of the historic episcopate, it should be possible for the two traditions to live together in one church organization.

The signatories of this report have presented a succinct yet authoritative exposition of the essential catholicity of Protestantism. They are to be commended for the forthright yet charitable and humble spirit in which they have done their work.

NORMAN VICTOR HOPE

Religion and the Rise of Western Culture, by Christopher Dawson. Sheed and Ward, New York. 1950. Pp. 286. $3.50.

This is the second volume of Gifford Lectures delivered by Mr. Christopher Dawson at the University of Edinburgh. In it the author presents an analysis and interpretation of the relation of Christianity to the culture of Western Europe during the Middle Ages. As he points out, the barbarian warriors who overran the Roman Empire were mainly pagan in their religion and morals; and it was the task of the Christian Church not only to win these pagans to Christianity as a system of belief, but also to convert them to the Christian moral ideals of peace and brotherly love. To this important task the Church addressed itself, through the Papacy and the reformed monastic system. In the process the Papacy became embroiled with the rulers of the Holy Roman Empire; and though the Papacy won its battle against the Empire, it did not succeed, permanently or completely, in unifying medieval culture on a Christian basis. For in the course of the Empire-Papacy struggle the Papacy became worldly and corrupt. The later Middle Ages witnessed a conflict between the Church and the new sovereign states—such as England and France—which had grown up in Western Europe—and this conflict ultimately disrupted the unity of Western Christendom.

This book of Mr. Dawson—of which the above is a very rough summary—has certain noteworthy merits. For one thing, it is based upon diligent research into the original sources. Again, it is well written, in a style which is marked by clarity and grace. Above all, it is impartial in its judgments. While giving the medieval Papacy credit for its well-meant endeavors at unifying Western culture on a Christian basis, Mr. Dawson frankly admits its later corruption and worldliness. Thus, he says that "the Papacy issued from the conflict with the Hohenstaufen victoriously, but with a serious loss of moral prestige. In the following century it never regained the universal European position that Innocent III had held. Above all, it lost the leadership of the movement of reform. Henceforward during the later Middle Ages the reformers were predominantly anti-Papal in spirit, as were the Spiritual Franciscans and Wycliffe, or supporters of the secular power like William of Ockham and Marsiglia of Padua" (p. 262).

All who are interested in having an objective yet sympathetic picture of the inter-relations of Christianity with medieval culture will profit from reading this book.

NORMAN VICTOR HOPE

Christ and Culture, by Helmut Richard Niebuhr. Harper and Brothers, New York, 1951. Pp. 259. $3.50.

Within recent years the question of the relation of Jesus Christ and His Gospel to human culture has aroused animated discussion. Outstanding thinkers and scholars like Ernst Troeltsch, John Baillie, Karl Barth, Reinhold Niebuhr, and Walter M. Horton have taken part in the debate. Here in this volume Dr. Richard Niebuhr, the brother of Reinhold, makes his contribution to the elucidation and understanding of this question.

Dr. Niebuhr approaches the matter historically. In the course of Christian history he distinguishes five different views which have been taken as to the relation of Jesus Christ to culture. To be sure, as he recognizes, these attitudes are not marked off clearly and squarely from one another, like non-intersecting circles: to some extent they overlap. But they are sufficiently distinct to be analyzed and expounded separately. First, some Christian thinkers have seen stark opposition between Christ and culture: the writer of the "Shepherd" of Hermas and the great Tertullian are representatives of this viewpoint. At the other extreme, some Christians have thought Christ and culture to be quite congruous with each other: to them Jesus is "the Messiah of their society, the fulfiller of its hopes and aspirations, the perfecter of its true faith, the source of its holiest spirit" (p. 83). Of this point of view nineteenth century "Culture-Protestantism," as Karl Barth calls it, whose leading theological exponent was Albrecht Ritschl, is the best example. The third attitude seeks to effect a synthesis between Christ and culture, though always recognizing that Christ is above culture. Such a thinker of the Ancient Church as Clement of Alexandria, and the great medieval theologian Thomas Aquinas, worthily represent this point of view. The fourth —or dualist—attitude thinks of Christ and culture as standing in what Dr. Niebuhr calls a paradoxical relation to each other: Luther is a good illustration of this. Finally, there is the point of view which sees in Jesus Christ the converter of culture, or rather the converter of man in his culture; Augustine in the fourth century, and Frederick D. Maurice in the nineteenth, represent this attitude.

What is to be said about these various positions? All of them can claim some kind of New Testament basis. Each of them has been sponsored by one or more great Christian thinkers. And to all of them objections may be raised: these objections Dr. Niebuhr does not hesitate to state.

To the natural question of what exactly is the correct and final view as to the proper relation of Christ to culture, Dr. Niebuhr answers that there is no one such final attitude. Each Christian must make up his mind as to the proper attitude, in practical decision and action. But such decision and action, to be truly Christian, must be taken not in isolation, but in the context of the Christian community; and in faith in Jesus Christ, which consists of trust in Him and loyalty to Him.

This book therefore does not offer any cut-and-dried solution of the problem with which it deals. But it does something much better: it expounds what sensitive thinking Christians of past ages have thought about the problem, and it suggests the only adequate way in which present-day Christians can deal with it in the realm of their own experience of discipleship.

NORMAN VICTOR HOPE

German Protestantism since Luther, by Andrew Landale Drummond. London: The Epworth Press, 1951. Pp. 282. 22s. 6d.

Students of Church History have often lamented the dearth of books surveying adequately the history of German Protestantism between Martin Luther, its sixteenth century founder, and Martin Niemoller in our own day. To be sure, the general textbooks in the field of Church History pay some attention to this subject, but all too scantily and cursorily. And of course there are monographs dealing with special aspects of it—e.g. the theology of Schleiermacher and Ritschl. But —apart from Kerr D. Macmillan's *Protestantism in Germany*, published in 1917— there is an almost complete lack of works which cover the development of German Protestantism in any comprehensive fashion.

This serious omission Dr. A. L. Drummond, the well-known Scottish Church Historian, has sought to repair in this, his latest book, *German Protestantism since Luther*. As a *terminus a quo* he takes the Augsburg

Confession of 1530, "the classic bond of all who call themselves Lutherans." He divides his book into two sections. The first—extending to about three-fifths of the total volume—deals with religious thought and experience. In successive chapters Dr. Drummond discusses Scholastic Lutheranism, Liberal Lutheranism, Pietism—which he happily describes as "the Pietist leaven"—Rationalism, the theology of Schleiermacher and the philosophy of Hegel, theological developments between Hegel and Harnack, in which Ritschl's influence predominated, and finally the chief theological trends between Harnack and Barth. The second part of Dr. Drummond's book is headed "Church and State," and deals with the peculiar situation of German Protestantism in relation to the secular authority. Dr. Drummond explains the origin of this territorial system in Germany not as Luther's ideal, but as his makeshift concession to the necessities of his time. Then he traces the development of organized German Protestantism through the union of the Reformed (Calvinist) and Lutheran Churches in Prussia at the order of Frederick William III in 1817, the so-called "Social Gospel" movement of the nineteenth century, and the revival of Roman Catholicism in Germany after 1870. After a chapter in which he appraises the weaknesses and merits of the territorial system, Dr. Drummond concludes with the story of German Protestantism since 1918—including, of course, the dramatic conflict precipitated by Hitler's attempt to nazify the Church after his accession to power in 1933.

It goes without saying that this book of Dr. Drummond, like all his other works, is both knowledgeable and well-written. In preparing it he has read and sifted a mass of material in several languages, and he has presented his findings not only with scholarly accuracy but also with clarity and grace. Some of his chapters might with advantage have been expanded—this is true, for instance, of his treatment of the Church conflict of 1933-45—but doubtless his book had to conform to publisher's limitations as to length. Be that as it may, there is no doubt that Dr. Drummond has written an indispensable guide-book to the history of German Protestantism between the Reformation and the present day, and by so doing has placed students of modern European Christianity in his debt.

NORMAN VICTOR HOPE

Ecumenical Foundations, by William Richey Hogg. Harper & Brothers, New York, 1951. Pp. 466. $5.00.

The author of this volume is now on the staff of the Council of which he writes the history. He uses as a sub-title for his work, "A history of the International Missionary Council and its nineteenth century background." Indeed the story begins with a brief review of the seed-plots which gave rise to the Modern Missionary Movement, namely German Pietism and the Evangelical Awakening; then a reference to William Carey and the founding of the earliest Protestant missionary societies.

The background includes Protestant missionary cooperation in various parts of the world and gives in Chapter II the best review of the great missionary conferences in many lands during the Nineteenth Century that we have seen in any one place. The importance of many of these conferences has been too greatly overshadowed by the world conferences of the present century.

Few people realize the ancient and honorable use of the term "ecumenical" as applied to missionary conferences and the Christian Church. Bishop Lancelot Andrewes, who was court chaplain to Queen Elizabeth I and James I, in his devotions prays for, "The Church Ecumenical." In the volume under review we find that Lord Shaftesbury referred to the Liverpool Missionary Conference of 1860 as an "Oecumenical Council." A. T. Pierson wrote of the London Conference of 1888, "This is indeed the grandest ecumenical council ever assembled." It remained, however, for the truly great gathering in New York in the year 1900 to adopt the official name, "Ecumenical Missionary Conference." So the title of this book, "Ecumenical Foundations," goes back far beyond the modern use of the term.

It is quite necessary that special treatment should be given here to the World Missionary Conference in Edinburgh, 1910, because from that gathering emerged the real movement from which the International Missionary Council came into being. The Edinburgh Conference has been covered in its own report which embraces a number of volumes, yet here we find a great deal of real history which was enacted behind the scenes.

After Edinburgh it took more than a decade to accomplish the official organization of

the International Missionary Council. It was finally launched at a Lake Mohonk meeting in the autumn of 1921.

The organization of this first instrument of true world cooperation in the Protestant churches traces back directly to: 1. The cooperative missionary conferences on the mission fields; 2. Conferences in America and the British Isles; 3. The growth of missionary cooperation in the sending countries, and 4. The rise of the Student Christian Movement.

At Edinburgh in 1910 many younger men came into prominence. It was there, for instance, that William Temple first received his great missionary vision which was later to make him a commanding figure in the movement which brought to self-consciousness the world-wide Christian Fellowship. John R. Mott and J. H. Oldham, who were to be the powerful leaders in the International Missionary Council, first demonstrated their real powers also at the Edinburgh Conference.

The history of the Council is here set forth for the first time. It should be far better known by every Christian who wishes to take his or her part in the World Christian Community.

The International Missionary Council is the general body made up of representatives from area Christian Councils all over the world. It has had the masterful leadership of John R. Mott and now John A. Mackay. It is the organization which has pioneered in world Christian cooperation and may be called the parent of the World Council of Churches.

The author wrote this book under Kenneth Scott Latourette as a Ph.D. thesis submitted at Yale in 1951. The language is often reminiscent of Dr. Latourette but the book as it stands, does not read like a Ph.D. thesis. It has great literary charm, while at the same time demonstrating real scholarship in research and the weaving of facts into an actual moving historic account. It will stand as a great addition to our knowledge of how the world-wide Church and Christian fellowship came to self-realization in this generation.

J. Christy Wilson

Strange Lands and Friendly People, by William O. Douglas. Harpers, New York, 1951. Pp. 336. $4.00.

One striking fact in this book is the Christian faith of this Justice of the Supreme Court. He has come up through the Sunday school and Church and is himself the teacher of a Bible class. It is quite natural, therefore, that his book should abound in Biblical quotations. It is a source of deep regret that such a man did not get to spend time with the missionaries in these lands. He would have been thrilled with their work, which should have a large place in a book like this. The reason he did not have more contact with missions seems to be that his high official position kept him in the hands of diplomats and government officials.

In spite of this fact, many of his journeys were taken on foot or on horseback into little known regions. Some of these places would be quite unsafe for anyone without the protection which was ever present with so distinguished a visitor in these lands, though in many cases we doubt that Justice Douglas realized the precautions that had been taken.

It is no wonder that this book mounted to the best seller lists very soon after publication, because there is such vital interest now in the lands of the Middle East and the focus of world attention is upon them. In short chapters, often without a great deal of connection, the author tells of his journeys and observations in lands from Greece to Iran and India. He is a keen observer and an interesting writer. The criticism that he makes many mistakes in names, and some in matters of fact, does not greatly mar the interest and general factual objectivity and care in the account. It seems the Justice did not always realize the propensity of these people to tell a tall tale if they can get a believing ear or to warp facts a bit to suit the fancy of the hearer.

As an instance of what we mean, he quotes at length the story told him by an old man and his wife in Azerbaijan. He says they were Christians—no doubt they told him that because they knew he was a Christian. Their names and the facts of the story make it very plain, however, that they were beyond doubt Moslems. The thing which makes this book so different from the ordinary travel account is that the author chose to leave the beaten paths and to really get down among the common people and to see their real life.

Because of this he comes up with almost identical conclusions to those of Frank Laubach, who perhaps knows the thoughts of the depressed classes of Asia better than any

other American. Justice Douglas speaks with exceeding frankness for one in his official position, though it is no doubt hard to hit a man who sits on the Supreme Bench even though a person should wish to do so.

These are his stated conclusions: 1. Our great weakness has been our negative attitude. We have been anti-communist, but we have done very little to set things right. 2. We have depended more and more upon the military to do our thinking and planning while much of the revolution that is sweeping Asia is out of their field. 3. We have made a grave mistake in being subservient to British policy in the Middle East.

We have never raised a voice or thrown our influence to land reform and the uplift of the classes that are stirring throughout Asia. We have done nothing to reform the vicious tenancy system, but our agrarian projects have generally been for the benefit of the landlords. We talk about democracy and justice and at the same time support regimes merely because they are anti-communist, even though they are striving to keep democracy and justice out of the hands of the peasants.

When will America realize the implications of the great revolution that is in progress all across Asia? When will this country cease to tell them of our high standard of living and give them no means to rise to a mere subsistence basis? When will we cease to offer them guns and ammunition—much of which may eventually be shot back at us, as in Korea; and give them teachers and technicians and missionaries and the things that will actually help them to rise—the things they ask for and desperately need? So long as we continue to tell them in headlines and over the radio of our jet planes and atom bombs they will continue to fear us. In the name of Him who taught us to serve let's help these people and gain back, if we can, much of the good will that has been so largely lost.

Justice Douglas does not feel that Communism has won these lands. The nationalism and the desire for ownership of a bit of land is too strong—but Communist propaganda is everywhere. It is insidious and diabolically clever in just the areas where our policy seems to fail.

Ministers and laymen should be glad to read so interesting a book by an earnest Christian who does not let this fact be hid under a bushel.

J. Christy Wilson

The United States and Turkey and Iran, by Lewis V. Thomas and Richard N. Frye. Harvard University Press, Cambridge, Mass., 1951. Pp. 291. $4.25.

The Near East and the Great Powers, Richard N. Frye, editor. Harvard University Press, Cambridge, Mass., 1951. Pp. 214. $3.50.

Near Eastern Culture and Society, T. Cuyler Young, editor. Princeton University Press, Princeton, New Jersey, 1951. Pp. 250. $4.00.

Written from a sympathetic and deeply humanist point of view, these three volumes, though somewhat overlapping, may be said to complement and strengthen each other.

Professor Frye of Harvard University, writing on Iran, and Professor Thomas of Princeton, writing on Turkey, here give portraits of two Near Eastern countries that are very much in the news. Reliable and highly significant data have been compressed, interpreted, and presented in a manner to interest the average reader.

The Frye symposium views the internal problems of the Near East, particularly those of the Arab world and Israel in their position in great power politics. Rich in oil and strategically located, these countries, at the vital center of the foreign policy of the United States, present a burning issue for the cause of international peace and justice. This book is committed to the theme that there should be mutual understanding and respect in the relations between the countries of the Near East and the great powers, especially the United States.

Professor Young's symposium grew out of the conference on Near Eastern Culture and Society, held in connection with the celebration of Princeton University's bicentennial in March, 1947. The essays included here offer a broad survey of Arabic-Islamic culture and society based upon the Near East. The result is a generally acceptable introduction to the Near East in which Professor Young and ten other scholars from the United States, England, Lebanon, Syria, and Turkey, participate.

The university presses of Harvard and Princeton, as well as the editors concerned and the impressive panel of contributors, are to be highly commended on this timely presentation of the finest available scholarship on the Middle East in temperate language and easily comprehended style.

EDWARD J. JURJI

Systematic Theology, Volume I, by Paul Tillich. The University of Chicago Press, Chicago, 1951. Pp. 300. $5.00.

The appearance of the first volume of Tillich's *Systematic Theology* constitutes an event of outstanding importance in the realm of theological thought. Here is a theological system conceived and executed in classical style. Whatever his disagreement may be, the reader has the exhilarating experience of being conducted through the elemental problems of theology by a mind of extraordinary range and subtlety.

Tillich's thought is so closely textured and so richly embroidered that no attempt to present an outline of it within the limits of a brief review can hope to convey an adequate impression or to avoid the risk of misrepresentation. At the same time, however, the structural plan, on which the system is elaborated, is of such a degree of consistency that even a glimpse of the skeleton may serve to suggest the configuration of the body.

In the Introduction Tillich sets forth his conception of the nature and function of theology. Theology, as he sees it, occupies the role of interpreter between the Christian message and the contemporary situation, and in this role it has a double concern: it has to state the truth of the Christian message and it has to show the relevance of this message to the contemporary situation. It has to be both kerygmatic and apologetic; for the Christian message furnishes the answers to the questions which arise out of the human situation. But as the relevance of the answers to the questions is seldom apparent, theology must undertake the task of correlating them, and in order to do this, it must acknowledge a duty, not only to state the eternal truth of the message, but also to understand the temporal situation in which the message is to be received. It is in this concern with the situation that Tillich sees the significance of the apologetic element in theology: apologetics is not a special department of theology, but every theology is apologetic or "answering" theology in that it endeavours to relate the eternal truth of the message to the questions of the contemporary situation. The method of theology is thus defined as the "method of correlation," and this method determines the structure of the system. Tillich begins each part of his work by analyzing some aspect of the human situation with a view to articulating the existential questions in which it issues; he then proceeds to expound the answers which are given in revelation and to correlate them with the questions. This *duetto* has five movements, the titles of which are, I Reason and Revelation, II Being and God, III Existence and Christ, IV Life and Spirit, and V History and the Kingdom of God. The present volume covers only the first two.

The method of correlation implies that it is possible to distinguish the message from the situation with which it has to be correlated; but it is not altogether clear how this is to be done. Since the object of theology is "what concerns us ultimately," and, as such, can be apprehended only by an act of faith or commitment or existential decision, every formulation of it already embodies a correlation with the existential situation. The Christian message is not for Tillich identical with the message of the Bible or the primitive apostolic kerygma. The Bible is the basic *source* of theology; it contains "the original witness of those who participated in the revealing events." But this source, and the others, such as Church history, speak only through the medium of experience, i.e., to those who participate in them existentially, and both the sources and the medium require the guidance of a "norm." The norm is derived from the Bible in an encounter between the Bible and the Church, and it furnishes the principle by which the Bible is interpreted. The various norms which have been employed in theology are not, Tillich holds, mutually exclusive, but they vary according to the historical situation. Thus Luther's norm was justification by faith; but this is not adequate to the situation of modern man, whose existential question is not that of a merciful God and forgiveness of sins, "today man experiences his present situation in terms of disruption, conflict, self-destruction, meaninglessness, and despair in all realms of life," and the question for him is that of a reality of reconciliation and mean-

ing and hope. Tillich therefore proposes to interpret the Christian message to the contemporary situation as "the New Being which is manifest in Jesus the Christ."

This conception of the "norm" of theology, as Tillich employs it, raises difficulties. No doubt it is true, historically, that every theological system has employed such a "norm" in the interpretation of its sources, but it is a question whether "norm" is the proper name for it—at any rate the choice of a norm would seem to call for more justification than Tillich offers. For if it is the task of theology to correlate the answers of the Christian message with the questions implied in the human situation, the choice of norm cannot be determined solely by its adequacy to the present apologetic situation (p. 50); unless the norm is also adequate to the Christian message, we incur the danger, which Tillich points out in another context, of dissolving the message in the situation. But the uncertainty regarding the definition of the message makes it difficult to see how this danger is to be avoided. Tillich speaks of the Christian message or the Christian faith in two different ways. Sometimes he speaks of it as if it were an object with a definable content—e.g., "Theology is the methodical explanation of the content of the Christian faith" (p. 28)—and as if it stood over against the human situation, like Ebal and Gerizim. At other times he insists that the message is never at our disposal except in correlation with an existential situation (p. 52). What means, then, have we of determining whether the norm employed in any particular correlation is adequate to the message? There can be no question of an appeal to Scripture, and in any case it is plain that in Tillich's highly selective use of Scripture the norm is already in operation. The appeal to the "classical" tradition in theology proves nothing; for "classical" expresses an aesthetic judgment (as in the first paragraph of this review).

The question must be deferred until the publication of the whole system. For the present the norm can be tested only in a provisional way in reference to the doctrine of God. In accordance with the norm of the "New Being" Tillich proposes to correlate the doctrine of God with the question of being. An analysis of being discloses the mystery of non-being or nothingness. Finitude is a compound of being and non-being, and its double character is revealed in the categories of time, space, causality and substance, which affect finitude with anxiety and require an ontological courage to counterbalance it. The question of how such courage is possible is the question of God.

God is the answer to the question implied in being. Tillich defines God as being itself, not *a* being, but the ground of being or the power of being; He is beyond the contrast of essence and existence, He is the being which does not participate in non-being. Thus it is improper to speak of the "existence" of God, and the ontological argument for the existence of God is rejected on the ground that it derives God from the world. God cannot be said to "exist" except in the paradox of the incarnation. The ontological argument belongs to natural theology, which is an elaboration of the *question* of God, not of the answer.

But (apart from the many difficulties that surround this conception of God) it may be asked whether it really succeeds in transferring God from the realm of question to the realm of answer, whether, in other words, the idea of a creative ground of essence and existence is other than the ultimate abstraction which results from a philosophical analysis of being.

In the section on Reason and Revelation, which precedes that on Being and God, Tillich exposes the predicament of reason by its involvement in the conditions of existence. There is implicit in reason, however, an awareness of its own infinite ground which cannot be grasped in the categories of finite reason and which is reflected in the conflicts of reason. Reason is driven by these conflicts to the quest for revelation, which is the manifestation of the ground of being for human knowledge. As such it is and remains mystery, and it is received in "ecstasy," which is not a negation of reason, but the state of mind in which reason passes beyond the subject-object structure and is grasped by the ground of being. Revelation can take place through various media, nature, history, groups and individuals. The revelation in Jesus Christ is final, because here the medium is entirely transparent to the revelation: Jesus of Nazareth is sacrificed entirely to Jesus as the Christ.

It is not clear what Tillich means by the "transparency" of Jesus, and we must await the fuller exposition of his Christology in the second volume for elucidation, but his emphasis on what may be called (in a term

of his own) the *diastasis* between Jesus and Christ, suggestive as it is of Nestorianism, raises the question whether he does justice to the reality of the incarnation. If Tillich means, as he seems to mean, that the relation between Jesus and the Christ is "symbolic," this is hardly the meaning of John 1:14, "The Word became flesh."

GEORGE S. HENDRY

Evangelism: Christ's Imperative Commission, by Roland Q. Leavall. Nashville: Broadman. 1951. Pp. 234. $3.00.

Books on evangelism continue to appear from the various presses. The subject is one of supreme concern to the Churches as they seek to fulfill the responsibility of bringing the Gospel to the modern man with clarity and convincing power.

This book is written by the president and professor of evangelism of the New Orleans Baptist Theological Seminary of the Southern Baptist Convention. Ministers of the Southern Convention continue to be rather effective evangelists. Evangelism is a part of their ministerial education. The Southern Baptist Church carries on an aggressive program of evangelism to win hundreds of thousands of converts to Church membership every year.

This book is divided into four parts: I. Imperative Need for Evangelism; II. Historic Illustrations of Evangelism; III. Methods and Technique in Promotion of Evangelism; and IV. Winning Souls by Personal Evangelism. Starting with the centrality, urgency and essential nature of evangelism the study continues through eighteen chapters dealing with the story of evangelism, types of evangelistic methods, and the fine art of personal evangelism. A comprehensive bibliography and index round out the presentation.

While this book does not deal with some of the difficult problems of communicating the Gospel to modern man in mass society, nor set forth evangelistic efforts among college students and other groups, it does present a well-rounded study of the essential aspects of evangelism. And while some of the material is directed towards certain types of Churches, most of it will be found very helpful to pastors in their evangelistic work. The section that is especially strong is the last which comes to close grips with the necessary qualifications of the evangelist, and the ways in which he may deal with typical individuals and their objections to Christianity. We bespeak for this book a wide use among ministers, teachers of evangelism, and men and women in Churches who wish to have a better understanding of evangelism.

E. G. HOMRIGHAUSEN

Questions People Ask, by Robert J. McCracken. Harpers, New York, 1951. Pp. 188. $2.50.

Few books of contemporary sermons invite a second reading. This one did. And this is not an intimation that its author is obscure. He writes plainly and to good effect. It is because he comes to grips courageously with the most provocative and tantalizing issues of our common life that these sermons become for us an experience which a second reading deepens and renders more real.

Although many of us have heard Dr. McCracken preach and have read some of his sermons in pamphlet form, this is his first book and we agree that it endorses fully a recent estimate in *The Christian Century* (November 28, 1951. p. 1371) that "Dr. McCracken's preaching is that of a solid Scottish evangelical."

As the title suggests, these sermons are answers to some of the religious and moral questions people face in contemporary life. Each sermon features the life-situation approach and, though not wholly biblical or doctrinal in format, each is strongly so by implication and insight. The author has taken the great words and ideas of our faith and has minted them afresh and has made them speak with a new relevance to our times, e.g., the Gospel of Grace in "Can Human Nature be Changed?" Or, with equal skill, he appears as a teacher in "How Does One Learn to Pray?"

Dr. McCracken always does justice to his theme and the more provocative the latter is the more firm are his rejoinders. Very noticeable are the undercurrents of his Scottish heritage. He has the spiritual curiosity and classic expression of A. J. Gossip without the latter's interminable sentences. He has flashes of the nature and temper of J. S. Stewart but with more evenness. Back of each sermon is colossal reading, plus the gathering and distillation of related

thoughts, but the original pattern is always clear and within it his ideas march. Beyond these splendid qualities, however, there is a further and more engaging note: Dr. McCracken is always deeply personal. There is a strong I-have-been-there quality that flows through his fine literary expression. His presentations are made with courage and every opponent, whether moral or intellectual, is taken on, exposed, and removed.

Are there any criticisms? Each reader will have his own, but there are two which many will share, both of them minor. Dr. McCracken uses many names that are Penates of the Scottish theological tradition but which cannot be used before an American audience without a qualifying phrase, e.g., A. B. Bruce, Alexander Whyte, James Denney, and George Matheson. Or a homely Scottish phrase creeps in—so admirably expressive of the idea—but whose idiom is alien to us and may not receive an appreciative response.

Dr. McCracken has something to say to this generation and he says it so very well that all of us hope for more and more from his pen.

DONALD MACLEOD

Chariots of Fire, by Clarence E. Macartney. Abingdon-Cokesbury Press, New York, 1951. Pp. 192. $2.00.

To have written 46 books in a life-time is an exceptional achievement. But to have done so while serving as minister of one of America's largest Presbyterian churches is evidence of industry and devotion of rare distinction. Such is the record of Clarence Edward Macartney. And his contribution to the sermonic literature of the past few decades has been unique because his specialty is biographical preaching from the Bible which demands an intimate and comprehensive knowledge of the Bible which only a minority possesses.

Here, in this new volume, Dr. Macartney takes 18 minor characters from the Old and New Testaments and through his reproduction of their portraits shows a superlative understanding of the human heart. Before us passes a procession of well-known and little-known persons through whom Biblical history comes alive. All of us are familiar with Nicodemus, Hagar, Herod Antipas, Samson, Abigail, and others. But how many could pass successfully even a rudimentary test concerning Doeg, Eutychus, Amaziah, or Adoni-bezek?

It is interesting to examine Dr. Macartney's method. His advantages are many; he knows the Bible, secular history, and the best of English literature. Further, he has travelled widely and is able to draw upon his imagination with great effectiveness, especially when he speaks of Biblical places he has visited. His sermonic strategy is to present the character portrait within its life situation and then to lift out a spiritual principle which he proceeds to apply to human need. Through such means he not merely exposes human qualities in a theoretical fashion, but his hearers are constantly aware that he is coming to grips with living issues of living men. And among the many gratifying results is his steady re-presentation of those great words of Biblical theology which through the years have been overlooked or lost.

This little volume is helpful reading. One knows more about the Bible after reading Macartney's sermons and, as a preacher, one becomes so poignantly aware of the rich sermonic resources that are available to anyone who uses the Bible with similar devotion and understanding.

DONALD MACLEOD

Effective Preaching, by Thomas V. Liske. New York: Macmillan, 1951. Pp. 243. $3.50.

Among the more comprehensive volumes on preaching methods, published during 1951, one may include with confidence this volume by Father Liske, professor of Speech, Quigley Seminary, Chicago.

This author presents his materials in three parts: I. The Delivery of the Sermon; II. The Voice; III. The Prepared Speaker. And in each case his directives are thorough and, with patience, practicable.

He begins, and rightly so, with the basic and rudimentary requirement of all preaching, namely the effective communication of ideas. As helpful techniques towards this end he elaborates upon such skills as audience contact (which he links up with the word "contagion"), drama (the whole man speaks), pantomime (the union of feeling and expression), and proper gestures ("proper"

in the sense that they are what the emotion and thought call for).

In the second section, Father Liske deals primarily with the voice, and he sets forth four aims—Heard, Distinct, Pleasant, and Well-timed. With apt illustrations the writer appears here as a competent and careful teacher.

The third part, by far the most lengthy, discusses the prerequisites of true preparation, the effective beginning and conclusion of a sermon, and, what is so important, the art of convincing, explaining, and persuading.

From the point of view of principles and techniques, this book is suggestive and helpful. A student or preacher of the Reformed tradition, however, will miss an interpretation of preaching as the proclamation of the Kerygma and of the preacher as a "herald." Also the names of the preachers—except Bishop F. J. Sheen—are unknowns and the high evaluation of Roman Catholic preaching rather presumptuous. Indeed many of Father Liske's claims border upon the extravagant, e.g., "Are not priests considered the best educated body of professional men?" (p. 90). As a discussion of methods, moreover, the writer has done an admirable job, but one cannot grant him the right to use the title *Effective Preaching* for these reasons: 1. For basic ideas for Christian preaching the Bible is never categorized by him as a *sine qua non*. 2. Preaching is not given its primacy as the proclamation of Good News, but rather as the perpetuation of dogma or the instruction of prospective converts. His methods, nonetheless, are well arranged, ably presented, and clearly defined; but Father Liske must surely be aware that a tool-kit can be merely an accessory to the blue-print of the architect.

DONALD MACLEOD

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Prospectus for 1952 *Dates: July 7-17, 1952*

Opening Sermon: Clarence E. Macartney of Pittsburgh.

FIRST WEEK

Bible Hour: John A. Redhead, Southern Presbyterian Minister of Greensboro, North Carolina, Subject—"The Bible as A Source of Power."

Electives:
1. "The Gospel in Art," John R. Martin of Princeton University.
2. "The Gospel of Salvation through Christ," George S. Hendry.
3. "Creative Forces in American Christianity," Lefferts A. Loetscher.
4. "The Ministry of Counseling," Bertha Paulssen.

Convocation: Shaun Herron, Editor of the *British Weekly*, "The Church and the World from an Editor's Chair."

Afternoons: Free for rest, recreation, and conferences with leaders.

Evening Meetings: "Christianity In This Generation," J. S. Whale.

SECOND WEEK:

Bible Hour: Julian Price Love of Louisville Seminary. Old Testament Course, "Sin and Forgiveness in the Eighth Century Prophets."

Electives:
1. "Preaching Clinic," Wilbert J. Beeners and Dean Edward H. Roberts.
2. "The Philosophy of Science," Emile Cailliet.
3. "The Christian World Mission—Its Obstacles and Opportunities," Samuel H. Moffett.
4. "Romans, the Epistle of Redemption," Otto A. Piper.

Convocation: Charles B. Templeton, "Evangelism in Theory and Practice." (3 days)

Afternoons: Free for Conferences, rest and recreation.

Evening Meetings: H. C. MacKenzie of Glasgow, Series of Sermons.

Board, room, and tuition for the ten days—$40.00—to be paid upon arrival.

Registration Fee $5.00 Husband and Wife $7.50

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